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THE RIGHT REVEREND SAMUEL DAVID FERGUSON, D.D., D.C.L.  
*Fourth Bishop of the Missionary District of Liberia,*  
1885-1916



# The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor

CHAS. E. BETTICHER, Managing Editor

VOL. LXXXI

September, 1916

No. 9

## THE PROGRESS OF THE KINGDOM

**P**OOOR little Liberia, the one foothold of the civilized black man in his own country, which was begun with such high hopes but which has had so checkered a career, suffers a great loss in the sudden death of Samuel David Ferguson. It is significant that one first thinks of Bishop Ferguson with reference to the future of his country rather than of his Church alone, for it is admitted by all students of Liberian history that he has contributed immeasurably to such success as has been attained there. Although born in Charleston, S. C., in 1841, of parents who had been reared in slavery, Bishop Ferguson's life was bound up with Liberia, for in 1848 the Ferguson family set sail from Savannah and landed in Monrovia July 15. Not long afterward the father and two children died, Mrs. Ferguson and her son Samuel alone being spared. The future bishop had been baptized in the Church, notwithstanding that his father was a deacon in the Baptist Church and his mother a Roman Catholic. Perhaps they were striking a happy medium—certainly it was a happy fortune for him and for the Church which brought him thus early under its influence.

### Liberia's Bishop

Entering the mission school at Sinoe which was established by Bishop Payne, young Ferguson passed from there to the high school at Mount Vaughan, where he received his entire education, thus becoming in all respects a product of our Liberian mission. His literary tastes and marked abilities drew him naturally toward the work of a teacher, and while filling the post of headmaster at the mission school at Cavalla he began to study for Holy Orders. On December 28, 1865, he was ordained to the diaconate and assigned to St. Mark's Church, Cape Palmas. In 1868 he was advanced to the priesthood and for seventeen years labored fruitfully in the work of the ministry. So efficient was his work and so great his influence among his own people, that on the retirement of Bishop Penick he became the logical man for the work, and was elected by the General Convention of 1884 as the fourth bishop of "Cape Palmas and Parts Adjacent." His consecration took place in Grace Church, New York, in June, 1885.

For more than thirty-one years, with wisdom, zeal and highest devotion, he ministered to the needs of Liberia. In this little republic it was unnecessary to inculcate the warning of St. Ignatius: "Let nothing be done with-

out the bishop," for not in religious enterprises only, but in all moral, spiritual and social movements, Bishop Ferguson made his influence felt. More than one future president of the republic has been trained in the schools under his care. Times not a few he raised his voice for honor and righteousness in the affairs of the little nation, sometimes going to the length of personally addressing the legislature upon some moral issue.

As regards his specific work for the Church, his field was of course a difficult one. When he took charge the work could scarcely be called organized. Its consolidation and development under him has been continuous. Where he found ten clergy there are now twenty-six, all colored men reared and educated in our Liberian Church Schools. The twenty-four lay helpers have grown to eighty-five, the nine day schools to twenty-five, and the five boarding-schools to twenty-three. The communicant list has more than doubled, and a considerable amount of self-support has been developed. It was natural that Bishop Ferguson's emphasis should be largely placed on education. This was the great need of his race and he himself owed everything to the schools of an earlier day. The institutions which he established at Cuttington, Cape Mount and Bromley stand as monuments to his memory. He also urged, but did not live to see, the establishment of an industrial school under Church control.

One of our white clergy who for many years lived and worked in Liberia, and was a close friend of its bishop, says of him: "His sound judgment and strong personality were used of God for the building up of the Church. In the state also the influence of his life was felt. We are safe in saying that he was the greatest power for righteousness in the whole country."

### The Future of Liberia

The death of Bishop Ferguson adds another to the difficult problems which will come before the General Convention at St. Louis next month. Already there was the problem of filling the important field of South Dakota, and the question as to whether two bishops should be sent there. Western Colorado also lacks a bishop, but probably the most difficult question is that connected with Liberia. It will first need to be determined whether a colored man shall be chosen. There is no second Bishop Ferguson. His choice in 1884 was a foregone conclusion, but among the faithful and efficient African clergy there has not yet appeared one who is endowed with the splendid gifts which gave to Bishop Ferguson's episcopate its measure of success. Our experiment in the choice of a Negro bishop, because of his personal ability and wide influence proved far more satisfactory than has been the case in other instances. Only once has the Church of England placed a colored man in full control of the mission field, and the result did not justify the repetition of the act, though there is now a Negro acting as assistant bishop in western equatorial Africa. The General Convention may regard it as a question still to be settled whether the development of the Negro race has reached the point where the work of the episcopate can better be done by them than by white men. If a white man is to be sent, the choice will naturally be difficult to make. Liberia is not a genial clime for the Anglo-Saxon. Nowhere in the mission field do so many of our missionaries fill foreign graves. But we believe that the right man will not shrink even from this test.

Perhaps there may also emerge again a suggestion which has previously been made, that we offer to exchange with the English Church the work in Liberia for that in Central America, thus

compacting both our own missionary enterprise and that of the Church of England, whose diocese of Sierra Leone lies adjacent to that of Liberia. Attractive as such a project may seem, many objections have been urged against it. These are largely political, arising from the fear that it might somehow pave the way for England to absorb the republic of Liberia.

Altogether many serious questions will follow upon the death of Bishop Ferguson, but for his life and its results there will be only rejoicing, both on the part of his people in Africa and the Church in this land.

**A**N interested and loyal supporter of the mission work has offered to be one of ten people to give \$5,000 each to the One

**A Challenge** Day's Income Fund before September

30. Will THE SPIRIT OF MISSIONS help us to find the other nine?" This brief challenge has come to our desk from the office of the One Day's Income Fund and we hasten to share it with you. We divide the responsibility and therefore we share the privilege.

Responsibility and privilege. What is the responsibility? Between the Yang-tsze River and the northwest wall of the old Imperial City of Nanking, China, lies a strip of land, Hsiakwan, where the railroad and steamship terminals are located. This section, which is destined to be of increasing commercial importance, is pervaded by filth, squalor and immorality. No foreign missionaries are resident there and the Rev. John Magee was sent out to get in touch with the many educated young men who are being attracted there by the commercial growth of the place. Of these a large number are graduates or former students of missionary schools, especially Boone and St. John's. In the largest business firm there are about ten Boone boys,

most of whom are communicants of the Church. Mr. Magee writes: "It is this type of young men that gives the greatest promise for the future of China, and also for the Church, if we can keep our hold on them. They live here among the very greatest temptations, all the hotels being practically brothels. Most of the men among whom they work make no attempt at leading moral lives. My plan, first suggested by a communicant of the Church, is to buy land and put up a hostel where a number of these young men could live in Christian surroundings. Later on boys' and girls' schools could be built and the ordinary work of a parish built up. From my residence of six months in rented quarters I see the opportunities for all these things here. I have made friends with a good many of the young men and everyone to whom I have presented my plan seems to favor it very much." The Board has authorized the purchase of some land at once before prices become prohibitive. But the Board has a hard time paying salaries—let alone buying land.

This is but one instance of what your Board of Missions is doing as your agent. The committee having the One Day's Income Fund in hand use a brief statement which sums up the whole matter: "It rests with you!" *There is your responsibility.*

Responsibility and privilege. Where is the privilege? "Then shall the King say unto them on his right hand; Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."



**I**T is most fitting that in some permanent way the memory of the great archbishop of the West Indies, who was called to his rest last May, should be perpetuated. American Churchmen—

**Memorial to  
Archbishop  
Nuttall**

among whom he counted many friends and admirers—will be glad to know that such an enterprise has been undertaken in connection with the historic parish of St. George, Kingston, in the island of Jamaica, with which he was connected during his entire ministry. Here he came first as a deacon; here he served as a priest; and here, though a vicar, he still continued to exercise oversight after he became bishop. His official connection with this church ceased only with his death—a period of fifty years. From St. George's rectory there comes a statement of a project which is to be undertaken, and which we shall give in the words of the incumbent, the Rev. J. L. Ramson:

It is only natural, I think, that we should want to erect some suitable Memorial for him in St. George's, and the form that we wish it to take is that of a Stained Glass East Window, to cost from \$4,000 to \$5,000. This is a big work; but the Church is very incomplete; rebuilt from foundation after the great earthquake of 1907, it is very bare of adornment, and we have in hand now plans for a scheme of decoration to make it more like a Temple of God. The Window will be a beautiful item in this, and so we have made a start. Out here, of course, there are no rich men, so we must be content to go as we can, even if it takes some years to accomplish.

I was wondering if in any way you could help me. Are there any, do you think, over there, who would care to join us in the work, or would make donations toward it? I should be very glad if they would.

We are quite sure that such persons are to be found in the Church in the United States, and that many will prize the opportunity of sharing in this permanent memorial to a man, the nobil-

ity and sweetness of whose life service are recognized throughout the Anglican Communion. Gifts to this end may be sent to the treasurer of the Board of Missions, Mr. George Gordon King, who will take pleasure in forwarding them.

**I**T is rather early to speak of the triennial report which the Board of Missions renders to the General Convention, but it happens that the copy for the same is now going through our hands

**The  
Triennial  
Report**

and, therefore, the whole subject is prominent in our thoughts. In the concluding part of his report, the Bishop of Southern Florida uses these words: "I believe that, in some former annual report, I declared my opinion that nobody would read it. And I have heard nothing since to warrant me in changing that opinion. So I suppose that to put down here a list of what I would like to have somebody give me for Southern Florida is futile. Still, here is the list of what I chiefly want and ought to have."

The question naturally arises as to just how far Bishop Mann is right. We publish this statement in this place simply to call attention to the fascinating interest of the reports of our missionary bishops and the various dioceses who receive aid from the Board of Missions. Do you need an interesting book to fill a half hour, or do you need inspiration for the work which you are doing in your own parish? Pick up the report of the Board of Missions and turn to any one of the bishops' statements. We earnestly trust that not only the Bishop of Southern Florida, but all of the bishops, will be given substantial reason to feel that the report which they have rendered is given a wide reading.



IN the death of Miss Sallie Stuart, at her home in Alexandria, Va., August 9, the Church loses one, mem-

Miss  
Sallie  
Stuart

ory of whom will ever be fresh because of her good deeds. In the Church generally,

but throughout the South particularly, "Miss Sallie" was enough to identify the untiring officer of the Virginia Branch of the Woman's Auxiliary. And yet, like Woman's Auxiliary officers generally, Miss Sallie's official work was only a small part of her Church interest and endeavor. Many and many a man who is now at one or another of the four corners of the world, received inspiration and strength from that hospitable home almost under the shadow of the Virginia Seminary. Many another, not of the Alexandria alumni, has learned either as a missionary at home or abroad, of the wide interests and generous sympathy of Miss Stuart.

Her record in the Woman's Auxiliary is unique and her illness and death have removed one who was ever a conspicuous figure at all gatherings, because of her energy and devotion.

In her last message to the Virginia branch, Miss Sallie said: "My task is ending. As I have reminded you of the work that we have done together, I have found this Church peopled with forms that have long since vanished." Certain it is that no survey of the past will ever be complete which does not include her familiar figure.

*O Almighty God, who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord; grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through Jesus Christ our Lord. Amen.*

THE editor would announce the continuance for another year of the series of articles on "How Our Church Came to Our Country," which have been appearing since

Our History  
Articles

October last. These are written with a view to use in missionary instruction. Twelve articles were provided, dioceses in different parts of the country being chosen as the subjects. Their immediate popularity was so great that twelve more will be prepared, the publication of this second series to begin in October. Nothing that we have done recently has created such local interest as the appearance of these articles. It seems to us that a study of the planting of the Church in our own land furnishes admirable opportunity for the inculcation of the missionary motive, and for the illustration of the problems and opportunities of the present day.

Naturally, in preparing such a series, it is impossible to win universal approbation. People sometimes differ materially even about the known facts of history. THE SPIRIT OF MISSIONS will do its utmost to present things as they are, and thus far—with one exception—the articles seem to have been received with entire approval.

## IMPORTANT NOTICE

### THE SUNDAY-SCHOOL OFFERING

AS we go to press there has been received from the Sunday-schools, to apply on the apportionment, about the same amount as by the same date in 1915, in spite of the late Easter this year. Consequently we are now only a little behind last year's offering, with a number of schools yet to be heard from. The treasurer of the Board of Missions will be grateful if the rectors or superintendents of such schools will send in their offerings at their earliest convenience.

# THE SANCTUARY OF MISSIONS

## SURSUM CORDA

**B**E brave to live. Desponding heart  
be strong—

Strong to submit, to trust, to  
wait;

Our God is true, although His times be  
long

And hope's fulfilment late.

Hid by the misty curtain from thy view,  
Thy years seem boundless, but a  
Hand

Which cannot fail shall guide thy feet  
all through

That undiscovered land.

Make not of work a labor. God is good.

What strength He asks, He ready  
stands to give.

Less by their fears, more by their love,  
He would

Have all his children live.

And thee He loveth; stronger love is  
not;

Earth cannot give a peace so deep.

Then calmly live, take patiently thy lot,  
And God thy spirit keep.

—*W. R. H.*



## THANKSGIVINGS

**W**E thank Thee—

For the life and work of the  
Bishop of Liberia. (Page 591.)

For the good news that a church has  
been secured for our mission at Nikko,  
Japan. (Page 621.)

For the untiring work of our mis-  
sionaries on the frontier, and the re-  
sponse being made, as illustrated at  
McCarthy, Alaska. (Page 597.)

For the energetic work done and the  
steady advance made in California.  
(Page 631.)

For the increased interest in the vari-  
ous summer conferences and the re-  
sultant good works. (Page 615.)

For progress in the One Day's In-  
come Fund. (Page 622.)



## INTERCESSIONS

**W**E pray Thee—

That Thy Church in Liberia, so  
suddenly bereft of its leader, may  
have the comfort and guidance of Thy  
Holy Spirit. (Page 591.)

That our people may study and better  
understand the needs of Latin-America.  
(Page 609.)

That St. Agnes' School, Kyoto, may  
receive its new buildings and thereby  
greatly increase its opportunities for  
work. (Page 601.)

That the foundations so well laid in  
California may be built upon with wis-  
dom and zeal. (Page 631.)

That interest may increase in and  
gifts continue for the One Day's In-  
come Fund. (Page 593.)



## PRAYERS

### For the Church in Africa

**A**Lmighty and eternal God,  
whose love and care extend to all  
Thy creation; bless, we pray Thee,  
the work of Thy Church among the  
people of Africa, especially in this time  
of bereavement. Prosper every effort  
to supply their moral and spiritual  
needs. Help them to grow in habits of  
industry, self-reliance and faithfulness;  
and, through the power of Thy Holy  
Spirit, to become lovers of purity, hon-  
esty and truth. Strengthen all Chris-  
tian converts, that they may stand fast  
in the faith and walk in the ways of  
righteousness. Raise up a faithful na-  
tive ministry who shall be wise leaders  
of their people. Send down Thy bless-  
ing upon the clergy and teachers; pro-  
tect them in every danger; strengthen  
them in every temptation; comfort them  
in every sorrow. Stir up, we beseech  
Thee, the wills of the people in this  
Christian land, that all may work to-  
gether for the coming of Thy King-  
dom in that dark continent. We ask  
it in the name of Jesus Christ our  
Lord. *Amen.*



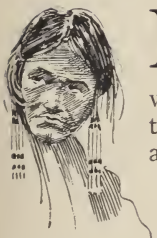
### For Devotion to God's Service

**M**OST Holy Lord, Giver of all  
good things, who hast said:  
Freely ye have received, freely  
give; open our hearts that we may offer  
more worthily of all that we have and  
are. Take our powers and possessions  
and make them Thine, to the glory of  
Thy Name and the service of those for  
whose eternal salvation Thou didst  
leave Thy throne; where, with the  
Father and the Holy Ghost, Thou livest  
and reignest, ever one God, world with-  
out end. *Amen.*



## McCARTHY—AND OTHERS

*By the Rev. Eustace P. Ziegler*



I THINK that a log of a monthly visit to McCarthy and way points will give a clearer view to the reader of the encouraging and interesting conditions prevailing along the present route to the interior than would be possible otherwise; so shoulder your "war-bag" with me for eight days, see how you like it and why the life in Alaska is so fascinating, particularly to a missionary.

Leaving the rectory we stop, on the way to the station, at the Red Dragon Club House, where we pack twenty-four mission hymnals, some late fiction and some toys for distribution, and board the train at 8 a. m. We follow the Copper River for 131 miles, through canyons and between glaciers, on to the Tiekel River junction at

"Mile 100"—the one-time construction camp where the missionary could find 3,000 men. Thirty-two miles more and we arrive at Chitina, a town of but 300 or so. At Chitina we shall be the guests of one of the old "Dragon Regulars," and it is needless to say that his little tent has the latch-string out, as most doors in Alaska have. The Arctic Brotherhood Hall is at our disposal here, centrally located, commodious and well equipped. Usually there is a musician in town; if not, the mechanical piano serves for the music, having reels of the more familiar hymns.

Chitina is the point at which the rails meet the stage over the Chitina-Fairbanks trail, accordingly there are numerous transients making their way to the coast at Cordova. In advertising our services we make it a point to place conspicuous posters in the



three hotels and the post office, and if time permits we visit every house or cabin in town. Our congregation consists of from thirty to fifty regularly, and it is mostly men.

There are scattered along the trail for twenty miles possibly seventy-five Indians, poor and in none too good physical condition. They have never, to my knowledge, had any attention, and to give them relief means that they must be induced to settle together in one camp. Just what steps we can take to provide even a living is uncertain. One old woman, who lives alone in a tent, is said to be 100 years old; she looks 1,000. We visit here and there, send bundles of clothing where needed, and board the train again for Kennecott, Mile 116.

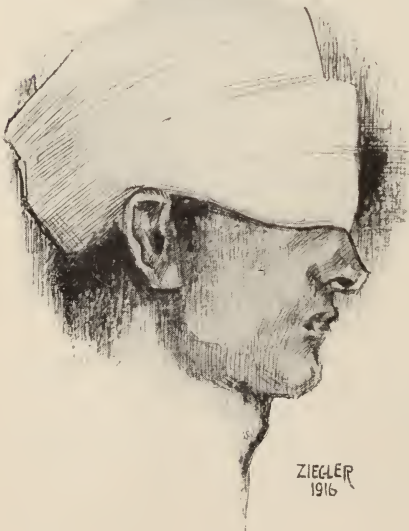
At Strelna Creek, Mile 142, we stop—the water gauge in the locomotive has burst and a piece of broken glass has gone into the fireman's eye. After removing the glass he made himself as comfortable as possible, and with all speed we made for the inland terminal for the doctor's care. The poor fellow suffered for the six hours' ride, for we were delayed at McCarthy.

At McCarthy, Mile 191, we have a most promising mission. A lawyer gave us the use of his office, a log cabin, for the evening service. Our last congregation, in the pool-room of a hotel, numbered sixty-seven—forty-three men, twelve women and twelve children. After service "Stampede Mary" (winning her name from the fact of her always being in advance in any or all stampedes) asked me to baptize her baby boy on the following morning.

McCarthy is a thriving town. It is at the junction of the trail to the Chisana diggings and within five miles of the richest copper mine in the world, from which they are now shipping to the smelter \$500,000 per week. The town will, from present indications, flourish for many years to come. Local option prevails here and at Chitina, as it has for the year past, and to towns as far apart as those in Alaska local option is a boon. But periodic agitation takes place for the granting of a license, and at present such a petition is being circulated.

A town which can give a regular congregation of forty-five to sixty-seven at a service should have a church, and with their help, your help, and prayers such an appeal should bear fruit. A room is offered to us for use as a library and a young man has volunteered to superintend the same. It is a great pleasure to visit a camp where responses are so ready and enthusiasm so contagious.

We took back to Cordova with us on our last trip the fireman whose eye was injured. The physician at the mine told him that he should consult a specialist in Seattle. Seven hundred dollars was volunteered for the purpose from Chitina, his home, within three days, and he is now in Seattle undergoing treatment. We also brought from the mine the body of a man who had worked but one shift when killed by accident. He was a Greek born in Turkey. His older







THE CONGREGATION AT McCARTHY

brother asked that I use our Church service at his burial in Cordova, they being members of the Eastern Orthodox Church.

To visit the Copper River missions is always a great delight to me. Distractions such as moving picture shows and other amusements do not conflict with church services, as the camps in this part have not yet warranted such enterprises, and a place such as Kennecott, the richest copper mine in the world, is one of continual moil, every one busy and driving every means at their disposal to increase the copper output at a time when it is in such great demand.

I just counted the little cars coming down the tram and find that one arrives every minute with \$100 worth of ore. You can readily estimate the output per day. Six hundred men are at the mine, day and night shifts, the noise of machinery and the dumping of ore in the mill is everlasting.

However tired the staff or the miners are, they welcome the mission-

ary, and instead of a tent or cabin he is entertained in a most luxurious club-house which the superintendent opens willingly for services. Those able to attend come, and talent is plenty. The necessary arrangements made—such as improvising an altar and carrying chairs, seeing to a choir and a choice of music and hymns—the service starts with a vim, and the hearty responses and singing are ample proof of appreciation of our ministry, 196 miles from the nearest church.

A place such as Kennecott has not the same smack of the frontier that one gets at McCarthy or Chitina, and our Church services are more likely to be attended by some white shirts and fraternity pins, with a background of the rugged toiler in the dark passages of a copper mine. They are strong men, these miners; their business is breaking rock in wet, dark mysterious tunnels, and sunshine strikes them but little. They deal with nature at first hand, and no vague



assertion or indefinite gospel appeals to them. They want frankness and vital truths, and whoever thinks that the missionary field is a good place to start off young deacons will even himself be put to the test when questionings such as one meets here come to his ear. It surely takes years of experience and years of intercourse with such men as these to gain their willing attention and confidence, but they can be won.

"Lord grant me understanding!" They want to know you and your gospel, and family and manners go but a short way with them. The real light is doubly cherished by men whose lives are spent in rock, din and darkness. What subject could be more interesting than Christ's gospel to such as these? And with such men to reach who would not be a missionary? It makes one happy that he is not the Archbishop of Canterbury.





FOUR SCHOLARSHIP GIRLS AT ST. AGNES' SCHOOL  
*These are some of the girls who will take up advanced courses in other schools*

## “THERE IS A TIDE” FURTHER OPPORTUNITIES FOR ST. AGNES' SCHOOL, KYOTO

*By Louise Barton Myers*

WITH institutions as with individuals “there is a tide . . . which taken at the flood leads on to fortune,” but which, neglected, ebbs with startling rapidity. Such a flood-tide St. Agnes' School reached in 1907, when the roll call numbered over 200 students. That was the moment when an increase in grounds, buildings, equipment would have kept St. Agnes', as it then was, in the forefront of the Kyoto schools. The moment was allowed to pass. In seven years' time the school lost nearly half its membership, having dropped from over 200 in 1907 to a little more than 100 in 1913.

The School authorities, becoming alarmed, exerted every effort possible

with their scanty means and poor equipment to save the school. Through promises to the government of new equipment, they secured a government license. They raised the school standard by the employment of more licensed teachers. By their efforts they increased the roll from 116 in 1913 to 126 in 1915. Yet the utmost zeal of our new principal, Mr. Haya-kawa, has not been able to keep us at this, our second flood-tide, and the opening term of 1916 finds us with three fewer students than at the close of 1915.

Again St. Agnes' stands at the turning of the tides. Another loss of 100 students will leave us without a school. It is obvious that only drastic changes



can save us. The article "What Shall the Future Be?" which appeared in the January number of THE SPIRIT OF MISSIONS put forth the immediate needs of the school—larger grounds, a new dormitory, a new school building with class rooms, practice rooms, science rooms, gymnasium and assembly hall, and adequate equipment for the whole. The cost of these improvements is estimated at \$50,000. Without them it is impossible for us to hold our government license as a high school; it is also impossible for us to hold our students. Sooner or later, if the school is to continue its existence, we must receive this \$50,000. The longer we wait the less it will avail us; the cost of land and building materials is rapidly increasing; the discouragement of delay deadens the enthusiasm of our Japanese workers, while unfulfilled promises cost us the confidence of the public and decrease the number of our students. For all these reasons the Church should make every effort to provide us with adequate equipment immediately.

But there is another and more important reason why we should be given our new buildings at once. Since writing the article "What Shall the Future Be" further opportunities have opened for our school, opportunities which can be realized only with the erection of our new buildings. In converting St. Agnes' into a licensed high school it was necessary, in order to conform to the government high schools in Kyoto, to reduce our course from five to four years. This change will take effect after next year. It may be either a great advantage or a great disadvantage, according to the use we make of it. If our girls leave us after a four years' course the change will cause us serious injury. It will mean a further loss in the number of our students and also a loss in our hold upon our graduates. The fifth year is by far the most valuable in reaching our students.

It is not, however, necessary for us to lose our students upon their graduation from our high school. A very few years ago a Japanese girl was expected to marry almost immediately after graduating, certainly within one or two years. If she were ambitious she took a post-graduate course in sewing and domestic science to be better fitted for marriage. Conditions have changed radically in the last few years. Japanese girls have discovered that it is not necessary to marry while still in the teens; nor is marriage any longer the only means by which they can support themselves or help their families. There are even a few women who have dared to remain unmarried, and have kept the respect of the Japanese world; are indeed, in some cases, among the most influential women in Japan. Positions have opened up to Japanese women in all directions, and with the positions, opportunities for the necessary education. The Japanese government has responded to the demand of its women for advanced education with its normal schools, music schools and colleges. The Congregationalists, Methodists, Presbyterians, have all opened up graduate departments in their schools.

At the time when graduate work in sewing was desired by the more ambitious, such a course was opened in St. Agnes' School. We still continue this course and it holds many of our girls, but no longer the more ambitious ones. Of the nine girls who graduate from our academic department next April five have already expressed a desire to continue their education in music, kindergarten training or advanced academic work.

It is this growing ambition among Japanese girls for higher educational advantages that Mr. Hayakawa proposes to utilize in connection with our new four-year high school course. By adding a series of graduate departments we can hold our students one, two or three years after graduation.





A GROUP OF SCHOLARSHIP GIRLS

A four-year course, followed by graduate work along the line of the students' special bent, is obviously a gain over our present five-year high school course, which gives the girls no opportunity to develop special gifts and fits them for no self-supporting work. These courses will also draw into our school many of the graduates from the eight non-Christian government high schools of the city, besides those from outlying towns and villages. Kyoto, for a thousand years the capital of Japan, and still, with its half-million of people the third largest city in the Empire, is a center of attraction for all the surrounding country, especially in matters of education.

The courses which Mr. Hayakawa is especially eager to open are a general literary course, a business course, an advanced music school and normal courses for primary and kindergarten teachers. The literary course is needed in view of the increasing recognition of the value of higher education for

women generally, while the demand for girls in business offices as stenographers and bookkeepers makes a business course an effective means of holding many of our own graduates and of attracting those from the government schools.

Music is taught in all Japanese schools and is given an increasingly important position in the curriculum. St. Agnes', like the government schools of its grade, has a Japanese teacher who has received the required training in the Tokyo School of Music. Her time is, however, so fully occupied with her present work in the school that she can give no advanced courses. We can, therefore, offer no attractions in music beyond those of the government schools. Next year, however, we have the promise of a music teacher from America thoroughly qualified to give advanced instruction.

With the services of such a teacher we could offer at St. Agnes' a music



A CLASSROOM WHICH HAS TO DO DOUBLE DUTY  
*Must be used also as a museum. Note the antiquated desks*

course not to be equalled in Kyoto, if indeed anywhere outside of Tokyo. As a branch of this department Bishop Tucker plans to offer a course in Church music to young women in our country churches, and especially to Bible women, who will come to Kyoto for this purpose. They will at the same time be given the advantage of a much-needed course in Sunday-school teaching.

Still more important is the normal department for primary school teachers. There is not a Christian primary school in Kyoto, or indeed in the entire diocese of Kyoto, with its approximately 8,000,000 people, except for such special schools as that of our Church orphanage in Osaka. Nor is there, I am told, a Christian normal school for primary school teachers in Japan. It is therefore a rare exception when we find a Christian teacher in our primary schools. From six to twelve years of age the children, 7,000,000 of them, are cut off from

Christian teaching, except for the few who attend Sunday-school, which they are often discouraged from doing by anti-Christian primary school teachers.

The fourth course to be offered is one for the teachers of kindergartens. There are seven Christian kindergartens in Kyoto besides ten government ones, and others in all the towns and villages outside. Yet there is no Christian training school in the city and only a three months' course offered by the government. This latter course is only a side issue given in connection with the Primary Normal School and is recognized as thoroughly inadequate. The non-Christian principal of a government primary school told Mr. Hayakawa that there was no comparison in the work of the children who came to him from the Christian and the government kindergartens, so superior was the training in the Christian kindergartens. A first-class course in St. Agnes', by attracting the graduates of the government schools who



THE TEACHERS' RESTROOM!

*Also used for storage and various other purposes*

wish to prepare for the government kindergartens, would increase the size and influence of our school and meet a serious need in the city. Such a course is also greatly needed in our own Church work in this diocese. Our only training school for kindergarten teachers is in Sendai, twenty-four hours away by train. The distance deters many of our girls from going there, and this year, when we had finally persuaded one of our graduates to apply for entrance, the school was already full. She was obliged to join another of our graduates at the Methodist School in Hiroshima, 200 miles from here. Not only are we turning away our own and other girls whom we might have for two years in our school, but we are forced to draw our teachers from outside schools, where we have had no supervision over their Christian teaching. Our one Church training school, though thoroughly efficient in the work which it is doing, cannot graduate enough teachers to supply our kindergartens. Only two

of our six trained kindergarten teachers here are from our Church school.

We have, however, a most exceptional opportunity for starting a kindergarten training school in connection with St. Agnes'. Miss Catherine Tracy, who came out to Kyoto last fall from New York, has the supervision of our kindergartens in this and the neighboring cities. In New York she was at the head of the normal department for primary and kindergarten teachers in the Ethical Culture School. This is one of the largest schools of its kind in New York City, and its graduates have made a name for it throughout the country. Miss Tracy gave up her position there because of the need for trained kindergarten teachers in Japan. In her work here she is hampered, as are all the supervisors of Christian kindergartens, by the scarcity of trained teachers. As the head of St. Agnes' normal training department she can offer in Kyoto a first-class course of two years, where the government gives only a super-





*A Kindergarten on May-Day*

ficial one of three months. She will further greatly strengthen the school by her large experience in American schools, the prestige of her former position, her success as a teacher, and her splendid religious influence.

As soon as we have put our present school on a firm foundation and have established our normal schools, our principal hopes to open a Christian primary school which will take the children from our various kindergartens and graduate them into our high school. At present our children after leaving our kindergartens are obliged to go for six years to the government primary schools. There they lose much of the Christian teaching of the kindergartens, and what is even more serious we lose our hold on them. They graduate from the government primary into the government high schools.

Of course a primary school cannot be considered until our present school is placed on a secure basis. The sooner we have our new equipment the sooner we may hope for our much-needed primary school. But this is not the most important reason for desiring our new buildings at once. Besides rescuing our school from its present anomalous position, an immediate gift will mean the immediate opening of our several normal courses. We can-

not possibly start our graduate work in our present cramped quarters. If our \$50,000 can be promised to us at the General Convention in October it will be possible for us to buy our additional land and erect our new dormitory by the beginning of the new school year, April, 1917. The plans have already been drawn up for the dormitory. Being a Japanese building of wood and plaster it can be quickly constructed. If our new dormitory can be opened next April our normal department and kindergarten can be opened at once in our old dormitory. Our new school building can be erected during the school term, our old dormitory removed during the following summer, and our entire school stand complete by a year from this September. The new buildings are designed to provide accommodation for the high school and sewing school. The class rooms in the present building, though altogether inadequate for high school classes, will serve quite well for the smaller ones in the advanced courses. Also the new equipment needed for the high school,—pianos, gymnasium, science apparatus, etc., can for the present serve the normal courses as well. We shall not require a large force of additional teachers, the courses overlapping in such a way that the same teachers can teach in the



*Winter in the school yard*





MISS GARDINER AND THE NEIGHBORHOOD CHILDREN  
*"It is for these little ones that we want our free kindergarten"*

various branches. Thus it will be seen that no great additional outlay will be required for the advanced work, while it will add greatly to the evangelistic efficiency of our school.

For twenty years St. Agnes' has received practically no new equipment, scarcely even repairs. A tin pan of a piano, of unknown antiquity, does duty in our makeshift assembly hall (commonly used for the sewing room!) For lack of a proper room of their own, our moth-eaten biological specimens and forlorn science apparatus clutter up the teachers' room and recitation halls.

Sooner or later we must receive the \$50,000, for which we are asking. We do not expect to receive it in a lump sum. No gift is too small to make part of it,—the sum of many small gifts is more valuable than one large one, as showing the breadth of the interest behind them. We have already received about \$400 in small gifts ranging from our first and smallest, a *go rin* (one-quarter of a cent) to our largest, \$200. What we do ask is that the gifts, however small, may

be promised at once. We can waste the next ten years, as we have the past ten, waiting for our equipment, with increasingly diastrophic results to our school. Or we can open our school in September, 1917, a thoroughly equipped high school, with four branches of post-graduate work on the one end and a kindergarten on the other.

We are losing ground with every day of delay. With our new equipment we are certain of immediate and striking gains. When we have redeemed our high school we can look forward to our primary school. The Methodists at Hiroshima have set us the example, and have shown us that such a series of schools is both possible and desirable. They have one of the few Christian primary schools in Japan and—it works. They take their children from their kindergarten, through their primary school, into their high school, and some beyond into their normal school, keeping their girls from four or five years of age through the late teens or early twenties.

“There Is a Tide”

Next year will be the last with the fifth year class in our high school. Are we going to drop our course to four years, further reducing the number of our students and weakening our hold upon those we have, or are we going to take our first steps toward securing a ten or fifteen-year course such as they have at Hiroshima? You can make the latter possible. When we can offer such a course we can hope to see our graduates go from us, not just mildly interested in Christianity as is now often the case, but grounded and trained in Christianity—strong Christian leaders, prepared to carry

Christ and His Kingdom into school and kindergarten, business office and home.

If you are interested in St. Agnes' School—*Pray* for its welfare.

If you are not interested in St. Agnes' School—*Pray* that you may become so.

If you are not able to give towards its needs—*Pray* that others may be led to give.

If you are able to give—*Pray* that your gifts may be wisely used for the hastening of the Master's Kingdom.

“More things are wrought by prayer than this world dreams of.”

**GENERAL NEEDS**

New school building to provide accommodation for high school and sewing school classes, assembly hall and physical culture room. \$27,000  
 New dormitory to replace present one which is no longer usable... 8,000  
 Land for dormitory, play grounds, etc..... 15,000  
 The present school building is to be used for advanced courses and administration.



ST. AGNES' CAMPUS

*Photo by courtesy of Charles R. Pancost.  
 Rights reserved.*

*The only playground for 128 girls! The dormitory on the left; teachers' house on the right.*

## SOME MORE THOUGHTS ON LATIN AMERICA

*By the Rev. Arthur R. Gray, D.D.  
Educational Secretary of the Board of Missions*

ON being asked to write an article for this number of *THE SPIRIT OF MISSIONS*, it occurred to me that I might well use the occasion to unload some of the material which I accumulated while preparing to write *The New World*, and I am the more glad to do this since I have felt oppressed by the multitude of important asides and digressions which had to be left out of the aforesaid abbreviated volume.

As soon as I took up my pen, to begin at the beginning, I was confronted with the question: How far ought I to dilate upon Latin-American and Spanish history? Of course, one can say "since it can't be done decently it had best not be done at all." But while that might be true of many other subjects, I don't think it is of Spanish-America; which fact is perhaps the most important that I have to write about.

Nations, like people, have their diseases; and some national diseases, like some of the ills which afflict men and women, are the direct result of heredity. The political infirmities of the United States, for example, are on the whole not what one would call hereditary. We can't throw back on our ancestors the blame for our present-day indispositions. Though I would not be such a hero-worshiper as to claim that Washington and Jefferson, the Boston Adamses and the New York Hamilton were perfect, still by and large they planned wisely and started the exploration tour with the ship of state in a sanitary condition. Which being so, we are not allowed, when many of the citizen crew break out with political infections, to say "it is not their fault they inherited it." On the contrary, most of our civic diseases are like those unexpected afflictions of which one says "where in the world could he have caught it?"

With Latin-America, the case is very different. It is an old story, but one which cannot be too often repeated, that the chills and fevers which shake its body politic are as easily traceable to their origin as is yellow fever. And the person who desires to help that part of the world and yet neglects to study its past is like the doctor who should try to handle a typhoid epidemic without making any inquiry into the water and milk supplies.

In a word, the most important thing about Latin-America is its past—the social and economic and political mold in which it was baked, to shift the metaphor again—and had I dared I would have devoted not only the first half but three-quarters of the text-book to a discussion of that mold. Of what avail, for example, is it to learn about "idolatrous processions," of "illegitimacy statistics," or of "land problems," when the conditions which caused them are not understood? At all events, of what avail to try and enter into sympathetic relations with a people when you don't know what is the matter with them? I tried my best to say somewhat about this in the third chapter of *The New World*, but no one realizes more poignantly than I how far short I have fallen—partly for lack of space and partly (tell it not in Gath) because of my own ignorance. It should be added, lest the reader say that one can't often find such causes, that history can't be treated like diseases whose causes can ever be found by the patient investigator; that, so far as Latin-America is con-



cerned, this is not true, since historians tell us that her history is self-explanatory, and but a small acquaintance with it shows why this is so.

There really is no parable of greater value than the tale of the Spanish dominions. Those whose faith is pinned on the inductive method for teaching, should consider carefully whether one of the chief text-books in courses on Political Economy should not be a book like Martin Hume's *Spain*. I disagree, being a Christian, with Dr. Flexner in almost every one of his premises, but I am glad to see that he has begun an exposé of the present method of educating our youth. As a result of such agitation we shall in time achieve a school system wherein "values" will be correctly given and history effectually taught. When this is done, instead of driving youngsters through fruitless pages of inconsequential history, they will be led through such illuminating stories as those of the history of Israel, the story of the early Church, and the sixteenth and seventeenth centuries of Spain. From these they will learn facts that will influence their lives. At present what do they derive from their heads' full of drum and trumpet and banknote history?

Therefore, I would plead for a study of Spanish history, partly because it is like reading a parable, and partly because it gives one a point of view necessary to any sympathetic understanding of Latin-American problems.

I began this topic with a word on the difference between our own and Spain's history. Please do not think that I imagine our own history to contain no stories of shame and sorrow. My point is that with us the cause of the sorrow is not so easily discoverable as it is in Spain.

And then closely bound up with the foregoing is the question of Latin political psychology. A pregnant subject this. Let the reader but think out the difference between the points of view which possess the peoples of the two Americas (I think that expression "three Americas" is far-fetched despite the expostulations of the peninsular peoples); if the reader will but study Latin and Anglo-Saxon political psychology he will uncover some valuable data. Take, for example, the prowess and progress of the one and the general lack of desire for prowess among the other. North Americans seem as if they were full of strychnine when compared to their soporific neighbors. And, as the advertisements say, "there's a reason." It is largely a matter of heredity—of legacies political, ecclesiastical and climatic.

Thus, when we seek the causes of the South American's habitual attitude of "what's the use," we find that it is to a large extent the product of his inherited feeling of irresponsibility. For so many centuries he was at the mercy of those who denied him the right to be politically or religiously responsible that he lost the use of that sense—if one may add another "sense"—and what could be more significant in a people's life than that loss? Better, one is tempted to say, that they should lose the sense of smell or even of hearing!

Perhaps we can gather the importance of this better if we resort to a comparison. Compare, for example, the mental gulf between a people who forever feel that they have much to live up to and those who feel "Well, we never had a chance, so what can you expect?"

*Noblesse oblige* is ever a strong incentive. There is no device whereby a leader can gain a quicker response from his followers than by appealing to the glories of their past and the noble traditions for which they have to fight. Who ever heard a school oration wherein the deeds of the founders were not held up for emulation? Much that we North Americans do is referable to this appeal to the past. Our entire point of view is colored by it.

The Latin-American on his part is to a large extent deprived of this



stimulant. Barring San Marco and Bolivar and l'Ouverture and Juarez and O'Reilly and a dozen or so others whose examples and bravery were glorious, they have no past of which to be proud. Spain prevented their being prosperous or happy or self-reliant. In chains they were held for years, and when they broke them they found that they had been so badly brought up that they were incompetent to govern. They were like boys of eighteen who had been brought up in a prison and were suddenly set loose and told to start a government. Consequently for years they bungled.

Who on realizing this does not feel sympathetic with their "we-never-had-a-chance" attitude? Slowly they are doing things to which they can look back with pride, and to which their leaders of the future can refer when endeavoring to lead them out of wildernesses, but for some time yet we shall have to be kindly disposed towards them and remember their unfortunate political psychology.

There is another matter about which more was omitted than was put in *The New World*, and that is the extraordinary relation between the Spanish Church and State. To a singular extent the history of the Church in Spain differs from the history of the Church in France and England and Italy. One of the stories which was deleted from the text-book when we came to count pages illustrates this point admirably—that about Archbishop Carranza.

He was a godly soul, who, in holy zeal to improve conditions, uttered certain truths which sounded like the sayings of Luther. They *were* like them, since they were truisms for which all *good* Churchmen vouched, but they were unpalatable to those fat ecclesiastics who desired to pursue the evil tenor of their way.

Now this same Carranza was highly thought of by Philip II, and was, in one of his rare moments of impolicy, appointed to the richest of the Spanish sees, the Archbishopric of Toledo. It so happened that the Inquisitor-General, one Valdes, had planned to inherit that position and decided, on learning that Carranza had been chosen to get rid of him. Following the line of action frequently followed by corrupt police captains of to-day, the Inquisitor-General shut up the new archbishop in prison on a charge of heresy—a charge easily supported by referring to his hazy, pious writings. The struggle which followed between the popes, who espoused the cause of Carranza, and the King of Spain, illustrates the unusual independence of Spain and the Spanish Church; an illustration, by the way, which explains many things. For example, it shows how entirely absorbed in their struggle for things temporal the popes of the sixteenth century were. Again it throws light on the struggle between Henry VIII of England and the Church of Rome, demonstrating, by way of comparison, the fact that it was not King Hal's morals which troubled the pope, but rather his attitude towards the "Catholic King." Compare, for example, if you must have the point explained, the difference between the attitude of the popes to the courts of Spain and England. When Henry VIII's uxoriousness drove him to defy his holiness, he received by return mail, so to speak, an unqualified excommunication. When Philip II, on the other hand backed up his Inquisitor-General and turned a deaf ear to the demands of the pope that the Archbishop of Toledo be released from the prison in which Valdes had incarcerated him and sent to Rome for trial; when this happened, instead of an excommunication being thundered forth, quite the opposite happened, and the world was treated to the amusing spectacle of the baiter being baited. In vain did the occupants of the apostolic cathedra endeavor to make Philip send Carranza to them. The more they pleaded the worse

were they scolded by his most Catholic Majesty, until matters came to such a pass that Pius IV, despairing of aiding Carranza, whined publicly to the effect that he had been treated like an ass! Had it been Henry VIII with whom he was dealing, we are inclined to believe that the long ears would have been on the other fellow.

Now I would not be so fatuous as to say that had the Spanish Church been left to her own devices and not been pestered by the long line of incompetent rulers who afflicted her and her colonies—that had the Church been left alone she would have produced a perfect civilization. But I do say that it is stupid to form, as so many do when they talk about Latin-America, this syllogism:

The Church is the power which makes or breaks the State.

Latin-America has been broken.

Therefore, the Church is responsible for the faults of Latin-America.

That kind of *post hoc propter hoc* reasoning is worth as much as the argument which says:

Parents can influence their children for good or bad.

The Jones children have been influenced for bad.

Therefore, Mr. and Mrs. Jones ruined their children.

How about the conditions under which father and mother Jones lived? Suppose they were not free agents? Suppose they themselves had been brought up in a prison yard, would you not be less quick to blame them for the faults of the progeny?

Even so, there were conditions under which the Church lived in Latin-America which make a mighty good claim for extenuating circumstances, and I for my part decline to lay the sorrows of that land to the Roman Church until I find out a good deal more about its chance to succeed. Of one thing I am already certain and that is that if the civil authorities ever gave the ecclesiastics a loose rein I have not heard about it, and I am inclined therefore to blame the State and not the Church for what followed.

This, of course, but throws the argument back a century or two, since the reader will say "But how about the Church in Spain before Philip II? Why did it not prepare against and prevent such a state of affairs ever coming to pass?"

I could in part discuss this, and largely in agreement with my adversary, since I believe that the sins of the fathers of the earlier centuries are responsible for much. Especially the faults of those who gave over the Church in a moment of mad enthusiasm to the political mercies of Constantine the Unitarian. But this drives us too far back and would, if pursued, land us in one of those inverse catenas that bring neither peace nor conclusion.

If there is one other subject the curtailing of which in *The New World* I particularly regretted, it was the Influence of Climate. Though I confess that my knowledge about this is more a matter of intuition than of erudition, still thus far everything I have read so completely corroborates my intuitions that my mind is pretty well set.

Talking the other day with a man who has spend many years in the center of Africa, I discovered that he agreed entirely with the conclusions of Ellsworth Huntington as to the value of changeable weather. How often does one hear the inhabitants of this or that town say "We have such awfully changeable weather; hot one day and cold the next." It seems to me that in every place I go, whether in Europe or America, people talk like that and groan about the

"sudden changes." Little do they realize that that very changeableness is probably one of their largest assets. As the result of a wide investigation, Huntington found that among operatives and workers and students in all parts of the world, efficiency varied in proportion to meteorological changes. In fact, his charts would show that the months of highest power are the variable ones. November and April. Verily when the gentleman of Verona sighed about

"The uncertain glories of an April day,"

he little realized that it was its uncertainty which made it glorious quite as much as its blossoming flowers and patches of blue sky.

Now there are certain people who object strenuously to this climate theory and on two grounds. The first, that it would seem to exclude for all eternity from the zone of progress those countries which have the misfortune to be placed in the latitude where the sun consistently shines or those which perpetual winter renders monotonous. The second, that it flies in the face of the history, say for example, of Egypt. What have we to say to these strictures?

To the first I would reply that it is probably true that had not human knowledge increased, the zones of changeless climate would have been condemned, like St. Paul's vessels "fitted to destruction," to everlasting incompetence. Just exactly as without the victories of science we would never have passed beyond the crudities of eighteenth century life, so without the help of scientific investigators, Latin-America would never be able to emerge from its static condition. But! As one reads of the sanitating of Havana and Panama and of the abolition of many of the burdens of the tropics; as one thinks of the development of the manufacture of ice and of the many other devices for influencing the temperature within doors; as one remembers the ease with which one may now go from a hot place to a cold place, or *vice versa*, and the probable increase of the facilities which make such changes possible (the use of airships)—as one thinks of all these modern inventions and realizes that still greater inventions are ahead of us, ones which, paraphrasing, will make the tropics blossom as the rose, does it not seem reasonable to prophesy that the days are gone when men can refer to the tropics as did Buckle, as doomed to perpetual inferiority.

Such is the reply I would make to any who thrust forward objection number one. Just because the Black Death came so often in Europe in the Middle Ages there is no need to expect it to decimate us next year. Just because the early settlers in Latin-America gave way before the noon-day sun and lost their energy and several other articles of character, we need not suppose that the future generations will be spineless and quixotic.

As for objection number two, I am not certain what to answer. Huntington's claim that the world's storm areas have varied so greatly that lands which are now desert (Mexico, for example) used to be green and gracious; his claim based on this theory seems to me to explain too much. If Egypt's heyday came when it lay within the track of the storms, and possessed, therefore, a changeable climate, then there is nothing more to bother about. But I am always afraid of explanations which, like Herbert Spencer's philosophy, reduce everything to a simple formula. Are there not more plausible hypotheses?

For example, why not frankly admit that Egypt was a rule-making exception? I like that way out because it is simple and human and probable. Or, again, can we not say that the very fact that Egypt has "reverted to type," has gone back and lost all her glory, shows that however splendid the



achievements of such men as Imuthes and Amenophis and Hardadf, builders and architects, they builded but for time and lived in the midst of a people whose days were numbered. I have seen the astonishing Tombs of the Kings, and the prodigious ruins of the Luxor temples, and ancient Thebes and the treasures in the Gizeh Museum—treasures which make one marvel at the extent of the skill and ingenuity of the men who lived about as long before Christ as we are after Constantine—I say I am not ignorant of the glory of Egypt's past, and yet I do not feel that this disproves Huntington's theory. There are numerous instances of individuals who rose in the world despite a training which violated every law of pedagogy. Cities have grown where, according to economy, they ought not to have been started. So the fact that Egypt flourished contrary to the suggested general rule does not discredit the suggestion.

It is a great pity that Mr. Payne died before adding to his remarkable set of books on "The New World called America." In that monument of learning he set forth a striking plea for the theory that progress and power are the product of cereal culture. To this, reference is made in *The New World*; but I want to urge those who are interested in the subject to read Payne. It puts the climate theory on a good foundation, since naturally the earth's gifts to man are dependent upon climate. All in all, then, I am a strong believer in the influence of climate and plead for a more thorough study of it than has been made in the past.

There is just one thing more that I want to say, and that is that everybody interested in the promotion of friendly relations with the Latin lands should learn the Spanish language. The full meaning of this should be apparent after a moment's thought. How, for example, can one expect any increase in understanding between Latin and Anglo-Saxon peoples so long as there is no medium for the transfer of thoughts. We have heard of the ludicrous bungling of the business house which sent a commercial traveler to the Argentine who could not speak Spanish. We have laughed at consuls who tried to preside in lands of whose language they were ignorant. Have we considered the matter on a larger scale?

The German speaking Swiss sympathize with the Germans, just as their French speaking brethren of the Rhone Valley weep and rejoice with the French, while those of the upper valleys feel at home with those Italians whose language they use. Language is a binder, a creator of sympathy and understanding. And even more, conversely speaking, lack of ability to talk in a common tongue is sure to result in suspicions and misunderstandings. If *The New World Course* could only result in making a thousand young people learn to speak Spanish, I believe it would have accomplished much towards the unification of the Americas. Why should we not start a movement towards making Spanish *the* language for a North American to learn? I have secured promises from several people of influence to do this, already. How many more will volunteer? Let those who do be assured that they will be making a real contribution towards the great problem which confronts those who pray for the future of the New World.



WATER—MELONS!

## SOME SUMMER CONFERENCES

### “FARTHEST SOUTH”

*By the Rev. C. E. Betticher*

**I**TS cordiality is the charm of the Gulf Coast Conference. Meeting with it for the first time, as were more than fifty per cent. of the attendants this year, we were taken into the family by being introduced to the others after morning prayers. From that moment each one knew every one else.

The Conference meets at the Gulf Coast Military Academy, Gulfport, Mississippi, a point about seventy miles out of New Orleans on the Louisville and Nashville Railroad. The dormitory for men accommodates sixty; and that for women about forty. This year there were between sixty and seventy registered. This does not include those who came out for one or another of the lectures during the day and returned home at night. Altogether it was the largest attendance that the Conference has had in its years of life.

On the way down from the Church Missions House, I had the privilege of stopping off for a day at the Blue Ridge Conference in North Carolina,

where I was delighted to learn that the attendance of the Church delegates had jumped from ten last year to fifty-one. Among those I found numbers whom I already knew because of their active interest in *THE SPIRIT OF MISSIONS*, the Alaskan mission, or both. That evening Alaskan pictures were in pleasing contract to the local weather conditions. During the next afternoon, under the leadership of Miss Lindley, the Church delegates gathered for an open-air meeting. This was followed by a “missionary hike.” About fifteen of us took a stroll along the trail, and Dr. Brown, of Japan (Methodist Board) and I answered questions. That evening I left for Gulfport.

The situation of the Gulf Coast Military Academy is ideal. Several miles this side of Gulfport, it is removed from any of the distractions of towns, but frequent trolley service connects it with both Gulfport and Biloxi. The bathing is delightful. A long pier extending out into the Gulf, terminates in a high platform with room enough to accommodate two hundred people. Here a number of evening services were held. The buildings are all thor-



THE DELEGATES TO THE GULFPORT CONFERENCE

oughly screened so that except in bad weather, all may sleep out of doors. The meals are served in the dining-hall. The lectures are given in the largest class-room in the school building, as this room is equipped with sufficient desks. The large room immediately under this was filled with a most interesting missionary exhibit,

arranged by the Louisiana Juniors. This second room was also used for family prayers both morning and evening, and for the special conferences held in the afternoons on the Woman's Auxiliary, the Junior Auxiliary, the Daughters of the King, etc.

The moving spirit of the Conference both in the preparation and in the actual work, was "Uncle Ben"—known by strangers as Mr. Finney, Southern Secretary of the Brotherhood of St. Andrew. Too high praise cannot be given him for his care of details and his uniform inclination and ability to answer all questions and meet all exigencies—a faculty which was greatly taxed this year owing to the sudden storm.

The host of the conference was Bishop Bratton, who months ago so arranged his schedule that he had this particular week free. He took an active part in everything. He attended all lectures and greatly encouraged the speakers by his genuine interest. He knew everybody and soon everybody knew him. May he be spared to the Church for many years to come for just such service!

Lectures were given on (1) "The Missionary Campaign in the Parish," by Dr. Patton and the Reverend Louis G. Wood, of Charleston, S. C.; (2)



UNCLE BEN AND THE YOUNGEST DELEGATE





SOME OF THE EFFECTS OF THE CYCLONE

"The Graded Sunday-school," by Archdeacon Tucker, of Houma, La.; (3) "Social Service," by Chaplain Phillips, of Sewanee, who was the originator of that renowned work at La Grange, Georgia; (4) "Missions." These lectures were given each morning in the order named, immediately following morning prayers. The afternoons were given up to special conferences and to any program or interest which the members chose. Some preferred this time for swimming rather than early in the morning. In the evening, illustrated lectures were given, followed by family prayers. This brief outline will show that the day was well filled with a variety of interests.

On Wednesday, July 5th, we were swooped down upon by the cyclone which caused a great deal of damage, especially around Mobile. The wind blew a gale and the rain came down in torrents. Shortly after mid-day all wires were down and many trees had been uprooted. One after another, windows were blown in. Through it

all, however, "Uncle Ben" kept his family cheerful and at work. Needless to say, the illustrated lecture that evening was given without illustrations. But aside from this particular the schedule was carried out and everyone entered into his or her part with a vim.

By the next afternoon the wind had abated somewhat and the rain had stopped. But excitement of a different nature, and fully as intense as that caused by the cyclone, was rife on the discovery that the sea was literally covered with watermelons! Look where you would you could see them bobbing up and down and coming steadily toward shore as the wind was blowing that way. A rush was made for bathing suits. Mrs. Foxley's interesting conference of the Woman's Auxiliary took an adjournment subject to the call of the president, and hurried down to see the excitement and render help. Despite keen competition from without, about one hundred melons were gathered. That night, after the usual evening meeting, there followed a

watermelon party which was not on the schedule as originally outlined. And not one of us but pronounced it a success.

All wires being down, no particulars could be learned. Therefore several of us who had planned going North by the shortest route, went on in to New Orleans in order to take advantage of the very first railroad operating trains. An added and crowning pleasure was had in wandering about that fascinating old city.

Why have I gone into this detail? Simply to attract your attention—especially those of you living in the nearby territory—to this most interesting and profitable gathering. The expense is less than it costs most of you to live at home. The situation is a de-

lightful one and the buildings well suited to this particular use. Through the courtesy of those in charge of the school, the buildings have been promised for next summer's conference. Next year there will be a record attendance. Next year Mr. Finney will have to say "No" to a goodly number who apply too late. Talking to you, therefore, as man to man, my advice is that you now write Mr. B. F. Finney, Society Hill, South Carolina, reserving a place for next July. Then plan your vacation so that a week will be spent in Gulfport. That you will come away greatly pleased and most enthusiastic is a foregone conclusion, and I hope that when you come to New York you will drop in the Church Missions House to give us an opportunity to say "I told you so."



THE CHURCH DELEGATES AT BLUE RIDGE



CONFERENCE BUILDINGS AT SILVER BAY

## A VISION RENEWED

*By Jean MacMillan Holmes*

THE Summer Conference of the Missionary Education Movement was held at Silver Bay, Lake George, N. Y., July 7-16, with an attendance of 461. There were present 114 Episcopalians from sixteen dioceses and five missionary districts. Many Church organizations were represented, such as the Woman's Auxiliary to the Board of Missions with its Junior Department, the Sunday-school, General Board of Religious Education, Brotherhood of Saint Andrew, Girl's Friendly Society, Church Periodical Club and others.

The course for the coming year on "The Two Americas" opened up new possibilities for mission study. The vast undeveloped resources of South America and the condition of its people presented a challenge upon which our thoughts and imaginations had little dwelt before. A striking address was made by Dr. Karl Kumm, in which he emphasized the fact of the

rapidity with which Islam is spreading in Central Africa.

A special feature of the conference was the group of seventy-five young people from sixteen to twenty years of age who constitute what is known as "The Servants of the King" group. They all have a perfectly splendid time together with their sports and recreation, but never for one instant do they forget that they are "Servants of the King." We would do well to urge more of our younger people to take advantage of this unusual opportunity.

Certainly two great ideals for which Silver Bay stands in the lives of those who have had the privilege of being there, are Prayer and Vision. The small Prayer Groups meeting during those ten days mean constant intercessions ascending to the "throne of grace" for all the needs of the world, both at home and abroad, in our own lives and for the lives of others. One cannot be on that mount by the lakeside in close fellowship with friends of the Master without receiving a new vision and a new loyalty to Him.

And the response to this vision? It



must mean more study classes, more prayer, more missionaries, more trained leaders, more delegates next year. But above all that, if, as someone has said, "Missions have their origin in the heart of God," we must realize "that every man everywhere needs Christ. Jesus Christ is adequate to meet the needs of every man everywhere." Therefore, "we owe to every man everywhere everything that Jesus Christ means to us." May we be obedient "to the heavenly vision" and do all with a loyalty to Him and a desire to make Him known throughout the earth! We must see the opportunity and accept the responsibility. "I can do all things through Christ which strengtheneth me."

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### THE BLUE RIDGE CONFERENCE

*By Grace Lindley*

THOSE interested in missionary education know the name Silver Bay; many an educational secretary, diocesan and parochial, has been trained at the conferences held there each summer. But Silver Bay is one of seven conferences conducted by the Missionary Education Movement.

The picture shows the number of Church people who took part in the conference for the Southeast held at Blue Ridge, North Carolina. Five years ago two churchwomen were in attendance, and each year after showed some growth. Last summer there were ten, and then at the close of that conference things began to change. Those at the last meeting agreed to pray daily for the conference of 1916, asking that there might be fifty of our people there, and a committee began work. The result was evident in June, 1916—there were fifty-two present, making ours the largest delegation. But quality as well as quantity counts and one of the best things about our delegation was the number of leaders

and future leaders included in the fifty-two. The conference was an inspiration. Never perhaps has the spirit of prayer been more pervasive, and we like to remember that the Chairman of the Central "Prayer Committee" was one of our number. The leader of the Life Work meetings (where problems of life work were discussed), was a Churchman, the Rev. William H. Ramsaur, and two of the study classes, one on prayer and one on South America, were led by Churchwomen. Mr. Betticher made a short visit and won the conference's interest in Alaska. Beside preaching the sermon on Sunday morning, Bishop Darst cared for the big family of fifty-one Church people, and at the early Celebration on Sunday morning dedicated a beautiful silver paten and chalice, the gift of last year's delegates. Bishop Brown closed the conference in the final meeting for all by an address described by one of our number in this way: "Bishop Brown's address was the feature of the evening—a perfectly beautiful address on the text, 'That the life of Christ might be made manifest in our human flesh.' It raised us to the heights and was a most fitting closing to our week of prayer and study."

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### NATIONAL CONVENTION, BROTHERHOOD OF SAINT ANDREW

ELABORATE preparations have been made for the National Convention of the Brotherhood of Saint Andrew which is to be held in Cleveland, October 4th to 8th. A formal announcement appears elsewhere in this issue. This is a great enterprise and we wish it were possible to treat of it at length. All we can do is to crowd in this brief note and we wish thereby to urge every man and boy of you to get to the Cleveland Convention if possible.



## GOOD NEWS FROM NIKKO

Friends of the Japan mission will rejoice to read the following letter and to know that at last our Church is worthily housed in Nikko—a place renowned for its beauty even in beautiful Japan. The Society of the Double Temple of New York sent a gift of \$500 last Easter, which made possible the last payment on the church and land. The Church of the Transfiguration was consecrated on the Feast of the Transfiguration.

**F**EELING that our friends in all parts of America will be interested in the progress we have made in this little corner of the world, I am sending you this sketch of the work thus far. After six years of untiring efforts we are now ready to consecrate our little church here and feel that in doing so that "The Cross" will indeed be permanently erected in Nikko.

Believing that our home friends, who have done so much for us, will be interested to know just what we have accomplished I will add a line in explanation. In purchasing the site for the church there was a very good Japanese house on the land as well as a great many beautiful trees. The upstairs of the house is used for the lady missionary's residence and the downstairs for the kindergarten. To this was added the small church build-

ing that we already had at Nikko and which is used as assembly room for the school and Sunday-school as well as parish house. We therefore have on the one compound adequate accommodations for the work here for years to come. There are fifty children in the kindergarten and about seventy-five in the Sunday-school.

We can never tell our friends at home how grateful we are to them for the very valuable and substantial aid they have given us, and wish to now take this opportunity of thanking each and all for the part they have played in making our efforts in this far-away part of the world a success.

Because it is impossible to write a personal letter to each, I hope they will read this sketch as a personal note from me, and believe me always,

Theirs most faithfully,

IRENE P. MANN.

## ONE DAY'S INCOME FUND

THE interest in the One Day's Income Fund is steadily growing and to date about \$82,000 has been received. The interest is a real one, as seen from the following quotations from some letters which have recently been received in the office: "I am unable to give more than a dollar, owing to the death of my husband and the loss of home and living. I am sorry not to be able to do any better. I am getting an income of \$75 a year and my Church expenses are \$30. I have to make the rest." With a gift of \$5 comes the following: "I am heartily glad to do my part in such a good cause. As I have been saving my dimes for this purpose I am sending just what I have saved."



With a gift of \$17 to the One Day's Income Fund comes this interesting suggestion: "While I live it is my hope to send to the Board of Missions the gross earnings of my birthdays." Here is a plan which many another will welcome.



From Virginia comes this word: "Enclosed please find fifty cents in stamps. My income is one dozen eggs per day at twenty-two cents per dozen." Connecticut sends this: "I am sending you my income for this day. Perhaps you may be interested to know how the money came in. I have a vegetable and fruit garden and my sales from it today were \$1.18 for red raspberries. Some days it is more, sometimes less."



Here's an instance of "bread cast upon the waters": "I enclose a check for \$20 for the One Day's Income Fund. I should be glad to have the money go towards the Hankow, China, Mission, where our missionaries once treated me very kindly."

An officer in the United States Army writes: "I am in receipt today of your One Day's Income letter. Let me make it two days' income and enclose herewith check for \$25. My family is scattered to the four winds by the exigencies of service, sickness and otherwise; my income is in bad shape by injudicious investments, and the only investment I know of that is absolutely sure of returns, is this. Give me twenty-five shares of stock in the souls of men, and God bless your efforts!"



One energetic rector has published a brief statement, which he has entitled "The Call for Volunteers" and he writes partly as follows: "A trumpet call for the militant church rings in our ears. To all of us, American Churchmen, regulars, militia, civilians, an urgent emergency appeal has come to supply munitions of war for defense and advance, to give at least *One Day's Income* to help to meet and master the great world problems which God has laid upon the Church in this fateful hour of the world's agony. One-half of this is for the Christian warfare at home, and one-half for the warfare abroad."



What are we doing in the face of such interest and effort and result? We are thanking God and making our prayer that those who have not yet been able to have part in this matter may be permitted to join in the common privilege.



*May it please Thee, O heavenly Father, so to dispose the hearts of Thy servants, that they may freely give of that Thou givest them for the increase of Thy kingdom and the salvation of all men; through Jesus Christ our Lord. Amen.*





## NEWS AND NOTES

**A**S an explanation of the way in which Chaplain McFetridge of the Second Pennsylvania regiment is "on the job", in a recent issue of the *Philadelphia Ledger* a large photograph of him was printed sorting the mail in his tent, and the statement was made that "the boys all love the chaplain because the first thing he did was to establish a post office in his tent, thereby securing their mail for them much earlier than under ordinary circumstances."

The above picture shows Chaplain McFetridge and four Fraternity men who are now at the front in Texas, all from the University of Pennsylvania. At the left stands Mr. Childs, a business man of El Paso; next come Major Pickering, Captain Hillyer and Lieutenant Roth; at the right is Chaplain McFetridge.

\*

**T**HE School of Missions for Oklahoma and the Southwest held its fifth annual session in Oklahoma City this past summer. Among our repre-

sentatives, was Miss Harriet Bedell, of Whirlwind Mission, Oklahoma. The convention was pronounced a decided success and all felt that the week's work would result in more effective work throughout the state.

\*

**O**N July 23, in St. Matthew's Church, Fairbanks, Alaska, Bishop Rowe advanced the Rev. Frederick B. Drane to the priesthood. The rector of the church, the Rev. H. H. Lumpkin, presented the candidate, and the Rev. G. H. Madara, of the Tanana Valley Mission, read the litany and epistle. Mr. Drane will continue in the work at Chena, the headquarters of the Tanana Valley Mission, where all mail should be addressed. It will be remembered that Mr. Drane began work as a deacon at Tanana over a year ago.

\*

**T**HE many friends of Bishop Brooke of Oklahoma will rejoice to hear that he is slowly convalescing

from his recent critical illness. He is in St. Luke's Hospital, New York, where he has undergone two serious operations. Mrs. Brooke is with him. The prayers of the Church will be made for his speedy restoration to the people for whom he has labored so long and faithfully.

\*  
Bishop Beecher, who is with the Fifth Regiment of the Nebraska National Guard at the border, writes:

**T**HE boys need help and comfort from the Church as they may never need it again. Many are away from home for the first time, and so many young fathers are separated from their families. Some of the boys are preparing for confirmation.

\*  
**S**OME time ago Calvin Lord moved from his home in Hingham, Mass., to Christchurch, New Zealand, and became a British subject. Yet when the news of the Church Pension Fund campaign reached him recently he at once mailed a contribution to the Massachusetts committee.

As New Zealand is approximately 9,500 miles from Boston, this gift established a new long-distance record.

\*  
**A** CHAPEL is being erected at the mission station outside the city of Hanyang, under the direction of the Rev. A. M. Sherman, at a cost of Mex. \$717.00 (about \$355 gold). It will seat 120 persons. It is plainly but substantially built with a good Gothic chancel arch and the whole effect is very pleasing. At the station inside the city a piece of land has been purchased adjoining the property we now have. This now gives us a good situation for a chapel with land for residence for native priest and schools.

\*  
**T**HE July *Bulletin* of the American Relief Clearing House in Paris says that they recently had to make arrangements to receive 8,000 cases arriving simultaneously. At the same time, it was necessary to maintain their service of forwarding thousands

of cases of their own distribution, as well as thousands of cases on behalf of others. The American Relief Clearing House has five auto trucks, but oftentimes these are not sufficient.

\*  
**M**R. HENRY W. NELSON, Marshfield Hills, Massachusetts, has the following copies of the *SPIRIT OF MISSIONS* which she will gladly send to anyone who needs them:

1886 September, October.

1888 December.

1892 November.

1893 February, March, April, May, June, July, October.

1894 November, December.

1895 All but December.

1896 All but March, April, October, December.

1897 June, July, September, October.

1913 All but November, December.

## CHURCH PAGEANT

**O**NE of the most interesting side lines of the General Convention in St. Louis will be the Church Pageant which is to be given on the evening of Wednesday, October 18. The committee having this matter in charge has gone to great pains to insure the carrying out of the minutest details. Two thousand persons will take part, and the Coliseum in which the pageant is to be given will hold about seven thousand spectators. Beginning with the scene in the upper room on the day of Pentecost, the history of the Church will be portrayed down to the present time, emphasizing the continuity of the Church, and the prevailing idea of the responsibility for spreading the Kingdom of God among the heathen. The great missionary enterprises and epochs of development will be pictured in the different groups. A formal announcement of the pageant is contained on another page, and we would advise all who have not done so to read the announcement carefully and reserve their tickets.

## OUR LETTER BOX

*Intimate and Informal Messages from the Field*

Recently an appeal was made for sufficient funds to enlarge and rebuild part of the mission at Anvik, Alaska. The appeal was answered—largely by the Woman's Auxiliary—and the Rev. Dr. Chapman writes as follows of the new work begun:

**E**VERYTHING is humming here. I have secured already 180 logs and about 2,000 feet of lumber, and we have uncovered rock in abundance for the foundations, close by the building site. We have every hand at work that we can profitably employ and I have sent for materials and for supplies to pay the workmen. All our machinery is in capital working condition and I have a competent foreman and an engineer. The eight horsepower "Standard" engine, given to the Mission at the Jubilee, is doing great service in the launch. Seven miles an hour up the Yukon is the rate, and four miles an hour pushing a barge sixty by twenty feet. This helps us out. The first heavy job was, Anvik to Nulato in thirty-three and one-half hours' total time, with half an hour lost on the way. The errand was, taking a young man to the government surgeon for the amputation of his arm. The current was very stiff and with the old machine we should hardly have made it at all. There is no doubt in my mind that a life was saved. I assisted at the operation and realize that I had not the experience to have performed it successfully myself. There were already signs of gangrene when we reached Nulato.

The uplift—the thought of the endorsement of our work and the abundant expression of affection and enthusiasm—has put new life into us all.

Miss T. T. McKnight, the principal of Hooker School, Mexico City, Mexico, writes under date of July 7:

**I** HAVE the pleasure of informing you that we are out here once more at the school and back at work.

We have not been able yet to get all our girls back and perhaps have by closing lost some, but are doing the best we can. All the teachers are here and I think in a few days most of the girls will be with us.

We did not send all the girls home, I am happy to say, because we were assured they were safer with us than at the little ranches. And we were right, for only this morning one of the girls received a letter from her mother saying they were momentarily expecting an attack from 15,000 Zapatistas, and that means all kinds of horrors to the women and girls.

There is no doubt that the Hooker School is doing good in this country, saving some girls from starvation and some from worse than starvation, to say nothing of the character-building that we are doing or at least attempting to do. It would be a calamity if the school should close for any length of time.



One of our missionaries among the Indians in South Dakota tells of the need among the people under his care:

**M**Y heart has been full of this hospital problem here. The government physician has not had his car in commission for a month and I have taken him around three or four days when so many of our people were ill. So many babies have been sick and it is distressing to see them in their dirty homes without the proper care and food. I have resolved to do everything I can to make a way out. If only we had a visiting nurse even! These poor people have no idea of how to care for their sick.

Oh, it's such a big problem, the



whole work. May God the Holy Ghost give us all a right mind and a real patient courage to meet the responsibility.



A Western missionary bishop writes thus in his diocesan paper. The abuse of which he speaks is not confined to one diocese or district; his words will therefore have more than a local bearing:

**I** LEARN with remorse and real sorrow that the immoral and illegal custom of diverting to purposes within the parish, offerings made for missions and other extra-parochial purposes, has not yet been entirely stamped out in this district. A church treasurer calmly announced a few weeks ago that he could not send in the offering for missions because he had used the money given by the people for that purpose to pay the minister's salary! In my judgment that man needs to be taught the first principles of ordinary ethics. He is certainly not the sort of man to be entrusted with the care of church funds. I hope our lay-people and clergy will use greater care in the selection of their officers. There is no reason why women should not be chosen. Better one faithful and honorable woman than half a dozen useless and unscrupulous men. Let me not be misunderstood. The very great majority of our lay-officers are men of absolute integrity and fidelity. This but emphasizes by contrast the unworthiness of those who divert mission funds. What do our readers think of the man who would buy coal with a child's Lenten offering for missions?



Summer visitors to the quaint old town of Catskill, N. Y.—whose name is legion—will be interested in the following letter from Mr. Walton Van Loan:

**A**N interesting article in THE SPIRIT OF MISSIONS on "The Other Side of Chinatown," mentioning the fact that on April 9th, 1854, Bishop Kip records in his journal the confirmation of a Chinese at Trinity Church, San Francisco, California, in

his first class presented to him in his new diocese, induced me to look in a 2x3 diary of 1854, on April 9th page, where the following entry was made by me: "At eleven o'clock I attended Trinity Church. Went to Grace Church in the afternoon; after supper attended Trinity Church and saw Bishop Kip confirm about thirty persons. The church was crowded." I played the cabinet organ for Trinity Church Sunday School at 9 a. m., and Grace Church Sunday-School at 3 p. m. every Sunday for about three years. Have been treasurer of Saint Luke's Church, Catskill, for forty-six years in succession, and am so still. Bishop Kip, of Grace Church, and Rev. Christopher B. Wyatt, of Trinity Church, have long since gone to their rest, but I am still interested in church work at eighty years and eleven months of age.



**W**RITING from Bristol, England, one of our deaconesses, who was formerly a missionary to Alaska, tells the following incident: "Last Sunday I spoke to the Parish Church School in Rochdale about St. Timothy's and Bessie. The collection which I enclose was given to me towards Bessie's scholarship. It is not much but the school is a poor one and this was an extra offering." Surely interest of this sort in the very midst of war times is of double value.



The Rev. T. Paul Maslin writes:

I have established a trade school in connection with my work at St. John's, Hankow, teaching the boys to weave and dye. A very fine grade of cloth is produced, serviceable for house dresses, shirtings and such like things. The venture has proved a decided financial success and presents great possibilities along the line of industrial education.

## WHAT OTHERS ARE DOING

THE congregation of the Central (Congregational) Church in Worcester, Mass., on a recent Sunday, were considerably surprised when young and old alike were handed a slip of cardboard on which stood out in bold black letters "I hereby enlist for the war," with instructions below to fill out the card and take it to the "Recruiting Officer" in the vestibule, or mail it to the pastor. The card contained the words: "I promise to give for the relief of innocent sufferers from the war in Europe and Asia a weekly offering (or its equivalent) as long as the war lasts."



FRANK W. WARNE, D.D., Bishop of Southern Asia for the Methodist Episcopal Church, makes the following interesting statement as to evangelization in India. He says: "There were baptized by our church in India last year, 35,000; turned away by our church in India last year, 40,000; waiting inquirers who have waited in vain, 150,000; people who are beginning now to turn toward Christ, 500,000 to 1,000,000; people in the caste in which the movement is now on, 11,000,000; total number of the community among whom the movement is now on, 50,000,000."



IT is already evident that the Christian movement in China is not going to repeat the mistake made in the home lands, where the social movement, although inspired by Christianity, was long looked at askance by the Church. In all parts of the country, and in the work of most missions, some lines of social service have already been inaugurated, and are proving in practice what has been learned in the home lands also—the great value of this form of activity in supplementing the regular lines of work.

IN the melodious tones of a negro congregation of singers, the strains of India's Coral Strand" greeted me as I was making some inquiries into living conditions in a city of Alabama. The building was out of plumb, and had to be propped to keep it from falling over. At the door I learned it was a church, and that the group of colored women inside were holding a missionary meeting. It was just such a church as you would picture as *needing* missionary aid; yet plans were being laid for helping some one else! At first thought it seemed strained and insincere; but after all it was only what one might expect. The universal Christian experience is a desire to serve! To give is to live, even though forced to worship in a rickety shanty.—*Christian Herald*.



IN a recent number of the *International Review of Missions*, Dr. John R. Mott writes: "Contrary to the popular impression, the present opportunity in Japan is absolutely unprecedented. At the conference held there last April I put two questions, both to the Japanese Christian leaders and to the missionaries: 'Are the educated classes as accessible now as they were in the eighties, the time when Japan might have been made a Christian nation had the opportunity been seized?' In answering, all agreed that the educated classes are fully as accessible now as they were then. The second question was: 'Are the masses as accessible and responsive now as they were then?' All the Japanese workers and all but two of the missionaries agreed that they are more accessible and responsive now than at that time. This fact is not generally known in the West. As the pendulum swings more rapidly in Japan than in most countries, it is a fact of large and urgent significance."

# THE LITERATURE OF MISSIONS

## BOOK REVIEW

### THE NEW WORLD

IN "The New World"\* Dr. Gray has given us a wonderful book. While intended primarily for missionary study classes of our own Church and thus, of course, a work more or less ephemeral in its character, Dr. Gray has produced a book which will be read long after the special purpose for which it was written has been fulfilled. There can be no hesitation in the statement that this missionary book deserves a place on the most used shelf of the missionary library. We class it with the best works of Moffatt and of Livingston. Indeed, Dr. Gray has given us two distinct volumes in one.

If I were asked to recommend works to be read by those intending to make journeys in any of the so-called Latin-American countries I should not hesitate to recommend "The New World." Its first eighty-six pages give in compact form a better idea of the history, emigration, adventures and conditions which obtain in those countries than any similar number of pages with which I am familiar.

In this first section Dr. Gray exhibits all the characteristics of a true historian in his treatment of the different problems involved and his spirit is well defined by the word "simpatico"; than which no word in the mouth of a Spaniard carries so high a value in compliment. There is a refreshing difference in Dr. Gray's treatment of the Spanish peoples, conquerors and explorers and those who finally permanently settled those lands, from that with which we have, alas, become much too familiar in certain missionary works. He shows a real understanding of the difficult problems which face those peoples, and while in no way blind to the failures in solving their problems he is always just and charitable in his appreciation of the almost insuperable difficulties which in most cases explain such failures.

We are sure that Dr. Gray will create a new and wider interest in the history of Latin-America. Many great but forgotten heroes he has called to mind again. If no more be accomplished than in calling new attention to the great life of Bartholo-

mew Las Casas, his work will be quite worth while. It is good for us in America who sometimes feel that all freedom has originated with us to learn of this great man, as true a saint as ever lived; whose work for the freedom of humanity was so great and who still stands to-day the foremost liberator of the world. It was a matter of great interest to me, because I am so concerned that we in our Church should become more familiar with that great part of our Bible called the Apochrypha, to learn from Dr. Gray that Las Casas got the inspiration which caused the consecration of his life to the work of freeing slaves, from four verses of Ecclesiasticus. It is an interesting coincidence that in one of his letters, John Brown, our great American liberator, declares that he received his inspiration from the same verses.

Beginning with the chapter entitled "The New Responsibilities" we have by far the most complete and most satisfactory account of our own missionary work that has yet been published. Besides being appreciative and just and entirely sympathetic these chapters are entrancingly interesting. They will give to each one of us better understandings of the heroisms, the victories over great difficulties and what perhaps is the greatest of missionary difficulties, the victory over the misunderstandings and mistakes that have been made in the past.

Carlyle long ago taught the world the value of the moulding power of hero worship. The Church will have reason to thank our author for adding a new galaxy of heroes to her calendar. We shall be inspired by the devotion and sacrifice of the men whose work is here described. We shall wish to know more; we shall wish to teach our children more of the work and life of Van Buren and Colmore in Porto Rico; of Forrester and Watson in Mexico; of Knight and Diaz and Duarte in Cuba; of Kinsolving and Brown in Brazil, and of Holly, in Haiti. The stories of these men will interest the young; they will make every boy enamored with what Bishop Brent aptly termed "Adventure for God." This part of "The New World" cannot fail to interest study classes. There can be no doubt that the mission class which uses this text-book will have no difficulty in keeping its numbers filled and its interest a-tiptoe.

One special value which we note is the clearness with which Dr. Gray makes plain the advantage our Church has in its liturgy and forms of service in these countries.

\*The New World. Arthur R. Gray. The Domestic and Foreign Missionary Society, 281 Fourth Avenue, New York, N. Y. Price, 75c. cloth, 50c. paper, postage paid.



It is apparent that wherever our Church has been faithful to its liturgical forms and has not been afraid of its great catholic heritage, there we have been most successful; for it must be remembered that by nature as well as by education the Latin-American finds the liturgical forms, the instinctive methods by which he expresses the aspirations of his soul.

No one will accuse Dr. Morris, of Brazil, of being too much of a formalist. It is interesting to note his attestation of the value of liturgical worship in missionary work in Latin-America. He says: "The ordered form of the worship in accordance with the Prayer Book was particularly effective among the Brazilians. Liturgical services, by vested clergy, in a well-arranged place of worship, appeal to their sense of propriety, and give for them solemnity to the act of worship and power to the Word preached and expounded."

Another valuable point which Dr. Gray makes clear is the fact that our Church has not, when she is truest to herself, ever gone to those lands as a rival, or an enemy, or a critic, of the great Roman Communion which has done such wonderful work in Latin-America. We recognize and must be inspired by, and indeed have much to learn from, the splendid missionary victories of

the Franciscans and Dominicans, the wonderful accomplishments of the Jesuits in Uruguay; to name but few. Our Church has gone to those lands to minister first to her own children who are either permanently or temporarily settled there; to assist in the titanic task of education; to evangelize the thousands of un-Christian and often savage tribes; and to work hand in hand with every organization there seeking to uplift and to benefit people.

Our great statesman, Bishop Potter, in his 1898 Convention address said: "The things that this community and this nation alike supremely need are not more territory, more avenues of trade, more subject races to prey upon, but a dawning consciousness of what, in individual and national life, are a people's indispensable moral foundations—those great spiritual forces on which alone men and nations are built."

If we substitute for "community and nation" the word "this Church" we shall show the position which our Church should take in its work in Latin-America.

This we find to be the teaching of Dr. Gray's fine book. We congratulate the Board of Missions in having as its Educational Secretary a man capable of giving us a work of such present and permanent value.

MILO HUDSON GATES.

## ANNOUNCEMENTS CONCERNING THE MISSIONARIES

### ALASKA

**Sailed**—From Seattle: Miss Eleanor J. Ridgway, July 10; Miss Bessie B. Blacknall and Miss Anne G. Sterne, August 3.

### ANKING

**Appointed**—On August 16, Miss Marie Alden Hewitt, of St. Paul, Minn.

**Arrived**—At Vancouver: Bishop Huntington, S.S. "Empress of Russia," July 29.

### BRAZIL

**Sailed**—From Rio de Janeiro: Bishop Kinsolving, S.S. "Verdi," August 15.

### CUBA

**Arrived**—At New York: Bishop Hulse, August 7.

### HANKOW

**Arrived**—At Vancouver: Rev. T. P. Maslin, Mrs. Maslin and four children, S.S. "Empress of Japan," June 21; Rev. C. F. Howe and family, Rev. T. R. Ludlow, S.S. "Empress of Asia," July 1; Rev. and Mrs. A. S. Cooper, Deaconess Gertrude Stewart, Miss Grace

Hutchins, S.S. "Empress of Russia," July 29.

**Sailed**—From Vancouver: Miss Ada Whitehouse, Sister Margaret and Sister Raphaelle, S.S. "Empress of Russia," August 10.

### HONOLULU

**Sailed**—From San Francisco: Miss E. F. Grundy and Miss R. Elliot, S.S. "Matsonia," August 9.

### KYOTO

**Arrived**—At Vancouver: Bishop Tucker, S.S. "Empress of Asia," July 1; at Kyoto: Miss Marietta Ambler, S.S. "Shinyo Maru," July 28.

**Sailed**—From Kyoto: Rev. P. A. Smith, S.S. "Empress of Asia," August 17.

### PHILIPPINES

**Appointed**—On July 10, Rev. Thomas C. Henningsen, of the Church of St. Mary the Virgin, New York City; on July 7, Miss Florence Clarkson, of the Church of St. Urial, Sea Grit, N. J.; on August 16, Miss Anne Tonningesen and Miss Dell Jackson, both of Boise, Idaho,

**Arrived**—At San Francisco: Miss B. E. L. Massé, S.S. "Nippon Maru," June 14.  
**Sailed**—From Vancouver: Rev. and Mrs. T. C. Henningsen, Miss Florence Clarkon, Rev. and Mrs. G. C. Bartter and children, Miss Frances E. Bartter, S.S. "Empress of Russia," August 10.

#### PORTO RICO

**Sailed**—From New York: Rev. H. P. Walter and family, S.S. "Caracas," June 20.

#### SHANGHAI

**Arrived**—At Vancouver: Miss A. B. Richmond, S.S. "Empress of Russia," June 3; Miss L. E. Lenhart, S.S. "Empress of Japan," June 21; Rev. and Mrs. G. F. Mosher, Dr. H. H. Morris and family, S.S. "Empress of Asia," July 1; Rev. M. H. Throop and family, S.S. "Monteagle," July 22; at San Fran-

cisco: Mr. J. R. Norton and Mr. L. K. Urquhart, S.S. "China," July 24; at Vancouver: Rev. and Mrs. E. R. Dyer and Miss M. H. Bailey, S.S. "Empress of Russia," July 29.

**Sailed**—From Vancouver: Mr. S. T. Y. Seng, S.S. "Empress of Asia," July 13; Mr. O. W. Gott, Jr., Mr. E. L. Sanford, S.S. "Empress of Russia," August 10; from Shanghai: Bishop Graves, S.S. "Empress of Asia," August 12.

#### TOKYO

**Arrived**—At Vancouver: Rev. and Mrs. S. H. Nichols, S.S. "Empress of Asia," July 1; at Yokohama: Dr. R. B. Teusler, Mrs. Teusler and family, S.S. "Shinyo Maru," July 25.

**Sailed**—From Yokohama: Bishop McKim, S.S. "Empress of Asia," August 17.

## MISSIONARY SPEAKERS

**F**OR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

#### Church Missions House Staff

The President and Secretaries of the Board are always ready to consider, and, so far as possible, respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

#### Secretaries of Provinces

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. William C. Hicks, Woodward Building, Fifteenth and H Streets, Washington, D. C.

IV. Rev. R. W. Patton, P. O. Box 845, Atlanta, Ga.

VI. Rev. C. C. Rollit, D.D., 4400 Washburn Avenue, South Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, Sr., 211 West Market Street, Warrensburg, Mo.

#### Alaska

Rev. Guy H. Madara.

#### China

#### HANKOW

Deaconess Stewart.  
 Rev. T. L. Ludlow.  
 Rev. C. F. Howe.

#### SHANGHAI

Rev. Edward R. Dyer.  
 Rev. G. F. Mosher.  
 Dr. H. H. Morris.

#### Cuba

Bishop Hulse.

#### Japan

#### KYOTO

Bishop Tucker.  
 Rev. P. A. Smith.

#### TOKYO

Bishop McKim.  
 Rev. S. H. Nichols

#### Mexico

Bishop Aves (in Province VII).

#### Porto Rico

Bishop Colmore.

#### The Philippines

Rev. John A. Staunton, Jr.  
 Miss Blanche Massé.

#### Work Among Indians

Mrs. Baird Sumner Cooper, of Wyoming, The Manheim Apartment, Allentown, Pa.

#### Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va.; Rev. Giles B. Cooke, Field Secretary, Portsmouth, Va. Rev. J. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.; Rev. A. B. Hunter.

Representing missionary work in the diocese of South Carolina, Archdeacon Baskerville, Charleston, S. C.

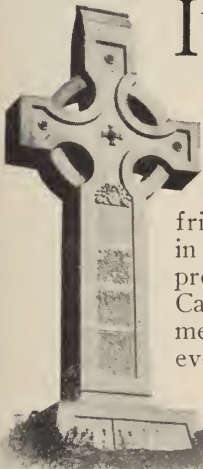
# How Our Church Came to Our Country

## XII. HOW OUR CHURCH CAME TO CALIFORNIA

By the Rev. Frank H. Church

Editor *Pacific Churchman*, San Francisco

### Introduction



IN Golden Gate Park, San Francisco, on an eminence, stands a large Iona Cross, erected by the late George W. Childs, Esq., a friend and vestryman in Philadelphia of the present Bishop of California. It commemorates a great event in the Church's history — the first use of the Prayer Book in the New World.

Sir Francis Drake, a loyal subject of England, alert to advance her interests and seeking to add new worlds to her domains, was cruising on the Pacific coast in the spring of 1579 in the good ship *Golden Hinde*, seeking a safe harbor for cleaning ship and for learning something of this new country, which no doubt he hoped to present to his sovereign. He sailed past the entrance of what is now known as the Bay of San Francisco—the largest and best harbor in America—and on returning down the coast entered "False Bay," afterward named "Drake's Bay," and landed on the shore of Point Reyes, twenty miles north of the Golden Gate.

The Rev. Francis Fletcher, Drake's chaplain and chronicler of the voyage,

in "The World Encompassed" thus describes the first service: "Our General with his companie, in the presence of those strangers (the Indians) fell to prayers; and by signs in lifting up our eyes and hands to heaven, signified unto them that God whom we did serve and whom they ought to worship, was above; Jesus being God, if it were His good pleasure to open by some means their blinded eyes, that they might in due time be called to the knowledge of Him, the true and ever-living God, and Jesus Christ whom He hath sent, the salvation of the Gentiles. In the time of which prayers, singing of psalms, and reading of certain chapters of the Bible, they sat very attentive."

In June, 1892, Bishop Nichols, accompanied by his two sons and three of his presbyters, visited the region with the purpose of locating the probable place of the landing and the holding of the first service in the United States from the Book of Common Prayer. A brief service was held and a simple wooden cross erected, with an inscription. The Bishop had previously suggested the erection of a permanent monument, memorial of this significant event. His suggestion, in some fugitive way, reached Mr. Childs, who offered to defray the expense. Plans were made for the erection of the "Prayer Book Cross" on the spot. But the park commissioners of San Francisco, realizing the remoteness of Drake's Bay from civilization, and that a monument erected



there would seldom be seen, offered a site in Golden Gate Park, and the cross was erected there with this inscription:

**A memorial of the service held on the shore of Drake's Bay about St. John Baptist's Day, June 24, 1579, by Francis Fletcher, Priest of the Church of England, Chaplain of Sir Francis Drake, Chronicler of the Service.**

**First Christian Service in the English Tongue on our Coast.**

**First use of Book of Common Prayer in Our Country.**

**One of the First Recorded Missionary Prayers on Our Continent.**

**Soli Deo Sit Semper Gloria  
Gift of George W. Childs, Esq.,  
of Philadelphia**

Every year, at the foot of this Cross, a service is held under the auspices of the House of Churchwomen.

### *I. Pioneers of the Church*

Under the title "The Church's First Pioneer on the Shores of the Wide Pacific," it is recorded in *THE SPIRIT OF MISSIONS* for October, 1847, that "the Rev. T. M. Leavenworth, a presbyter of the Diocese of New York, sailed from that city in the autumn of 1846 as chaplain and surgeon to the ship *Brutus*, chartered by the United States government for California," probably to bring Col. J. D. Stevenson and his regiment to the coast. His first letter to friends tells of a service (probably the first non-Roman service held in California since that of Drake's Bay) on Sunday, March 17, 1847. It will be remembered that California was not then a part of the United States.

There were many intelligent and devout Churchmen among the pioneers of '48 and '49, coming from every part of the east, north and south, and

they longed for the ministrations of the Church. Therefore, in the fall of 1848 six of the most influential Churchmen in San Francisco petitioned the General Board of Missions in New York to send a missionary, promising his support; and in November the Board appointed the Rev. J. L. H. Ver Mehr. In *THE SPIRIT OF MISSIONS* for December, 1848, is published a letter from him asking the co-operation of the clergy. His departure was delayed for two months by an attack of smallpox, but he took passage on a steamer sailing February 8, 1849, via Cape Horn.

In the meantime other San Francisco Churchmen, doubtless ignorant of the above request and appointment, had organized "Holy Trinity Church" and commissioned certain persons in New York to send them a rector. They chose the Rev. Flavel Scott Mines. Coming by way of Panama he arrived in San Francisco two months ahead of Dr. Ver Mehr and began services in July, 1849, in the First Trinity Church at Jackson and Powell Streets.

When Dr. Ver Mehr arrived he found his field occupied, but began services in a private house, and those who had asked for his appointment organized Grace Church April 28, 1850. The first Grace Church was located within a block of Holy Trinity, but the two rectors became warm friends, and there was no apparent friction between the parishes.

Late in 1851 the name of the first parish was changed to "Trinity," and a second church, of corrugated iron, but called "The Tin Church," was erected on Pine street. Mr. Mines died August 5, 1852; his body was laid to rest under the chancel of the new church and later removed to the next new church at Post and Powell and a memorial tablet placed, both being removed later to the present church. Mr. Mines was succeeded by the Rev. Christopher B. Wyatt.



DRAKE'S BAY, CALIFORNIA

*The site of the first Prayer-Book service on this continent*

In about a year the Board of Missions seems to have withdrawn its recognition of California as a missionary field, and left the Church there to its own resources. Mr. Mines was then in the grip of rapidly developing consumption, but he and Dr. Ver Mehr began to plan for organizing the Church. It was finally decided to call a convention of clergy and laity to organize a diocese.

## II. *Securing a Bishop*

The convention met in Holy Trinity Church July 24, 1850; it held

eight evening and two morning sessions, in which six clergy and thirteen laymen participated. Canons were adopted for the governance of "The Church in California." The Right Rev. Horatio Southgate, who had just resigned as bishop of the American Church in Constantinople, was elected Bishop of California, but he declined.

The second convention met May 4, 1853, with only four clergy and four parishes represented: Grace and Trinity, San Francisco; Grace, Sacramento; St. John's, Stockton. This convention resolved to send delegates to the General Convention in October to ask to be received into the union. Two laymen went, but were not recognized. It also appointed a committee on missions, "to endeavor to establish posts at points of importance in the State."

While the General Convention of 1853 did not admit the Church in California into union, it did elect the Rev. William Ingraham Kip, rector of St. Peter's, Albany, N. Y., as missionary bishop of California. He was consecrated on SS. Simon and Jude's Day, October 28, 1853, and sailed December 20, via Panama. The ship



BISHOP KIP

being wrecked he landed in San Diego, held his first service there on January 21, 1854, and reached San Francisco on Sunday, January 29. Within three hours of his arrival Bishop Kip was officiating and preaching at Trinity Church, and from that time, through an episcopate which covered nearly forty years, he was the champion and the upbuilder of the Church in his great field. His successor in the episcopate says of him: "His noble character has left its impress at many points upon the diocese to which, under God, he gave shape, and in his commanding and genial presence the Church was blest with the power to confront and overcome many difficulties which beset her in those early days."

In 1856 the diocese was admitted into union with the General Convention, and at a convention held February 5, 1857, in Grace Church, Sacramento, Bishop Kip was elected diocesan. He died on April 7, 1893, and Mrs. Kip just five months later. Their bodies rest at the foot of the lofty Iona cross of granite at the entrance to Iona church yard in Cypress Lawn Cemetery.

### *III. Divisions of the Diocese*

In 1871 Bishop Kip, feeling his inability properly to administer the rapidly increasing Church in both the upper and lower parts of the State, urged the division of the diocese, to which the General Convention of 1874 responded by erecting the missionary jurisdiction of Northern California, and electing the Rev. John Henry Duchachet Wingfield as its bishop. Bishop Wingfield died July 27, 1898, and the General Convention of that year elected the Rev. William Hall Moreland, rector of St. Luke's, San Francisco, as missionary bishop of Sacramento, as the district was to be henceforth known. He was consecrated January 25, 1899, the first Episcopal consecration on the Pacific coast.

As Bishop Kip advanced in years

and his health and eyesight failed, the question of a still further division of the diocese loomed up. The fast-growing section around Los Angeles, with a population of 200,000, asked for a division; Bishop Kip approved, and a committee was appointed to consider the situation. There was a feeling in the north that the time for division had not yet come, but its advocates carried the day, and in the convention of 1895 the diocese of Los Angeles was set off. At its primary convention, December 3, 1895, the Rev. Joseph Horsfall Johnson, rector of Christ Church, Detroit, was elected bishop. His consecration took place on St. Matthias' Day, 1896.

A third division of the diocese was made in 1910, when the General Convention erected the missionary district of San Joaquin, and elected the Rev. Louis Childs Sanford, secretary of the Eighth Department, as its bishop. He was consecrated January 25, 1911, and made Fresno his see city, with St. James' Church as the pro-cathedral.

In the development of the Church in California which made these divisions possible, there were many who did yeoman service, of whom a few only may be mentioned here. In the northern part of the State the Rev. William H. Hill was first a mountain and mining camp missionary. In 1856 he took hold of Grace parish, Sacramento, and rescued it from collapse, remaining with it for fourteen years; in 1870 he again took the road, up and down the State, holding services and preparing the way for the future establishment of missions. Charles Caleb Pierce, whom Bishop Moreland calls "a modern St. Francis," rendered a type of service unique and beautiful. On Sunday the duties of his parish at Placerville claimed him, but Monday morning found him on the trail. Thus for forty-two years he tramped from hamlet to hamlet and from camp to camp, a familiar and





TRINITY CHURCH, SAN FRANCISCO, 1849

*The three women in the picture represent the entire female membership of the congregation at that time*

loved figure everywhere, to minister to the needs of the scattered Church folk of El Dorado County. Every house was his home and he was friend and helper of all. The veteran pioneer and educator, James Lloyd Breck, spent the last nine years of his remarkable life here. With the help of an associate mission, whose members he brought from the East, he founded St. Augustine's College and a school for girls at Benicia. The schools are no longer in existence, but many of the parishes and missions of the present Diocese of Sacramento owe their origin to this band of devoted men.

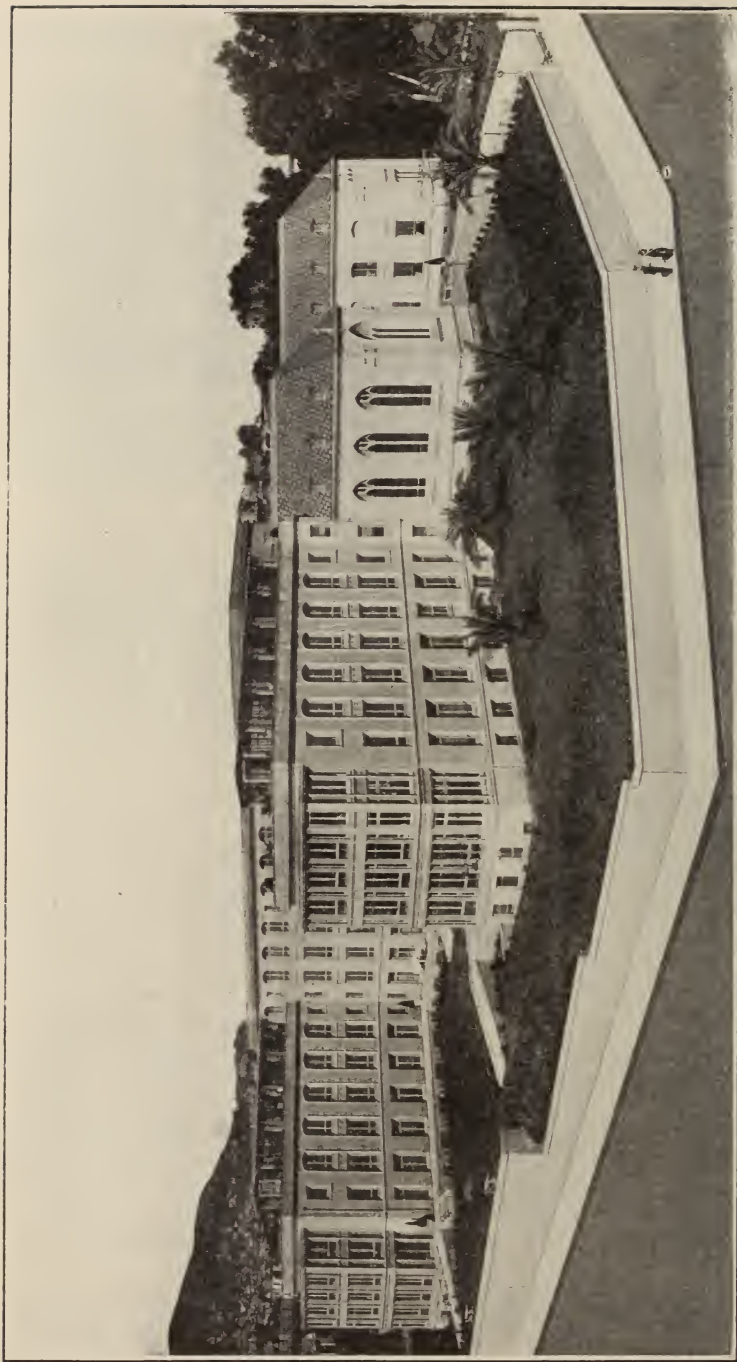
The Rev. Alfred Lee Brewer, missionary and educator, established St. Matthew's School for boys at San Mateo and took an active part in formulating the missionary policy of the diocese. The Rev. Douglas O. Kelley was the pioneer in the San Joaquin valley. The Rev. James S. McGowan also labored long here, organizing a number of missions and building seven churches. Among the leaders in Southern California were the Rev. A. G. L. Trew, the Rev. John A. Emery, now Archdeacon of Cali-

fornia, and the Rev. Henry Bond Restarick, who developed the Church in San Diego County. The last-named is now widely known as Bishop of Honolulu. He was consecrated in his own church, San Diego, on July 2, 1902.

#### *IV. The Present Diocese*

The diocese of California, regardless of these amputations, has developed a thoroughly organized missionary system under the wise leadership of Bishop Nichols and his faithful adjutant, Archdeacon John A. Emery, whose whole ministry of thirty-six years has been in California. The first "Cathedral Mission of the Good Samaritan" was begun in 1894 by the Rev. William Ingraham Kip, 3d, grandson of the first bishop, known as "Canon Kip," who gave his whole life and effort to the development of the spiritual and institutional work "south of Market Street." He died October 1, 1902.

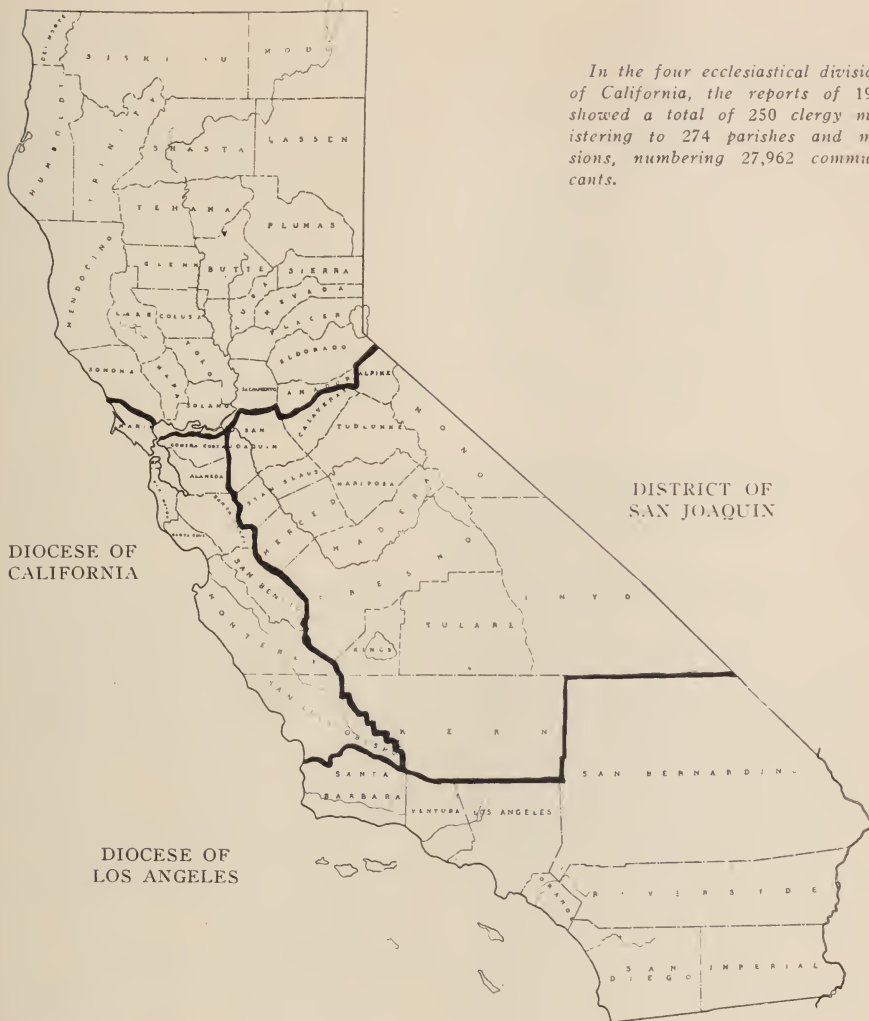
In April, 1906, an unparalleled disaster overtook the diocese and State of California, such as has scarcely been known in our time. An earthquake, followed by fire, utterly



ST. LUKE'S HOSPITAL, SAN FRANCISCO

Founded in 1871 by the "Church Union" and the Rev. T. W. Brotherton, M.D. In 1910 the generous help of Mrs. Louis F. Monteaagle, Mrs. Whitelace Reid and Mr. Ogden Mills made possible these noble buildings, opened on January 29, 1914

DIOCESE OF SACRAMENTO



*In the four ecclesiastical divisions of California, the reports of 1915 showed a total of 250 clergy ministering to 274 parishes and missions, numbering 27,962 communicants.*

DIOCESE OF CALIFORNIA

DISTRICT OF SAN JOAQUIN

DIOCESE OF LOS ANGELES

wrecked large portions of San Francisco and did great damage in other parts of the State. The people and buildings of the Good Samaritan Mission were swept away and the work was re-established in the Potrero by the Rev. J. P. Turner. In 1911 another mission was inaugurated on the old site and called "The Canon Kip Memorial Mission." Both missions minister to the physical and spiritual needs of their neighborhood. Chapels,

day nurseries, dispensaries and clubs of every description bring young and old under the fostering care of the Church.

Another phase of the cathedral missionary work is that of the Bishop's secretary, the Rev. W. M. Bours, who ministers to the inmates of the city and county institutions. By him the Gospel is preached to hundreds every week, individually and in groups, and scores are brought each year to bap-



tism and confirmation. A valuable activity is "The Bishop's Aid for Boys," under the care of the Rev. George Maxwell. Aside from help given to floating youths seeking employment, he maintains St. Andrew's Inn, for boys at work or attending school who have no homes, besides summer camps for boys and girls.

A promising work among Chinese is carried on at the "True Sunshine" Mission in San Francisco, and at Oakland, across the bay. There is also a Japanese mission.

Space will not permit an extended account of St. Luke's Hospital.

The building of the cathedral which will be the centre of these activities has been begun by the erection upon the magnificent site given by the Crocker family, of the "Founders' Crypt." The crypt is well equipped for services with a splendid organ and choir. The nave and choir seat upward of 1,500. Around the cathedral close stand the new Church Divinity School and temporary buildings for the Dean's House, Diocesan House and Grace Chapel. The whole when finished will stand as the culmination of the devoted work of the present Bishop of California.

## "HOW OUR CHURCH CAME TO CALIFORNIA" IN CLASS WORK

### PREPARATION FOR THE LESSON

THE "History of the Diocese of California," by the Rev. D. O. Kelley, one of its veteran priests, will be found most instructive. It may be obtained from the Diocesan House, 1217 Sacramento Street, San Francisco, or from a public library. "Early Days of My Episcopate" by Bishop Kip, is unfortunately out of print, but copies may still be found in the libraries. Chapter VI. of "The Conquest of the Continent," Burleson, gives a picturesque glimpse of the early days of the diocese.

### THE FIRST FIVE MINUTES

The Panama Exposition is a good point of contact. It is very probable that some of your class have been there. If so, ask them to tell some of the interesting things they saw. Also find out what they know about the "fortyniners." Nothing in our country's history has been such a fruitful theme for romance as the wild rush across the continent for gold. Numberless books have been written about it. A good one for the young is "The Boy Emigrants" by Noah Brooks.

### TEACHING THE LESSON

#### Introduction.

What does the Prayer Book Cross commemorate and how did it come to be erected?

#### I. Pioneers of the Church.

1. By whom was the first Church service (after that of Sir Francis Drake's chaplain) held in California?
2. Whom did the Board of Missions appoint to work in California?
3. Tell something about the Rev. Flavel Scott Mines and his "tin church."

#### II. Securing a Bishop.

1. When and where did the first diocesan convention meet?
2. Whom did it elect as bishop?
3. Who was the first missionary bishop in California?
4. Tell about his episcopate.

#### III. Divisions of the Diocese.

1. Which part of the State was first set off, and what is it called now?
2. Why did Bishop Kip ask for a second division of his diocese?
3. When was the third division made?
4. What can you say of some of the pioneers in the Church?

#### IV. The Present Diocese.

1. What mission in San Francisco was founded by the grandson of Bishop Kip?
2. What is Bishop Nichols doing for poor boys?
3. Tell something about the cathedral and its work.
4. Name the four dioceses and districts in the State of California, and tell the names of their present bishops.

## WITH THE MANAGING EDITOR

THE other day the rector of a prominent parish here in the East came into the office with this direct question: "How can I best help you increase the number of subscribers in my parish?" The twofold answer is a matter which deeply concerns all of us—you in your parish, whether you are the rector or one of the parishioners, and we who are here in the Church Missions House.

\* \* \*

The first requisite for an ideal SPIRIT OF MISSIONS campaign is the possession of just what this parish has—a rector who is really and truly interested. Let a parish have that start, and the increased circulation of THE SPIRIT OF MISSIONS is assured.

\* \* \*

The second answer to our question is a parish representative of THE SPIRIT OF MISSIONS who has not too many other responsibilities. If a man, let him be active in the Brotherhood of Saint Andrew, and the Men's Club and other organizations, but let him be free to make his best effort for THE SPIRIT OF MISSIONS. If a woman, let her be an ardent member of the Woman's Auxiliary and other organizations, but let her part in them be that of the member rather than the officer. Then let her take as her serious missionary work the introduction into the parish generally of "the magazine which puts *is* into missions." We need not so much representatives as representatives who have not too many other irons in the fire. Too often the overworked, good-natured president of the Woman's Auxiliary has to become the representative of THE SPIRIT OF MISSIONS. Too often the parish librarian of the Church Periodical Club loyally takes on THE SPIRIT OF MISSIONS as the 101st magazine on her list, and we, here in the office, marvel at the results she attains.

As we emphasized with the rector

who is interested, so we would urge upon you the suggestion that THE SPIRIT OF MISSIONS representative in your parish be free to treat this work as a serious undertaking and one worthy of the dignity of his or her best effort. It *is* missionary work and it *is* worthy of devoted effort. Take as your slogan: "THE SPIRIT OF MISSIONS—every Churchman his own copy." This is surely going to be the case some day, idealistic as it may seem today.

\* \* \*

All the above is meant to emphasize the fact that we are taking our Parish Representatives seriously and expect great things of them, because we honestly feel that we are co-workers in this great enterprise of the spread of the Kingdom of God.

\* \* \*

In connection with the above and on this general subject of the business side of the magazine itself, it will interest you to read the following which is quoted from *The Continent*, of June 29: "In the last four years the Methodist Episcopal Church lost \$378,000 in cold cash on the weekly papers of the denomination. Nevertheless the late General Conference at Saratoga Springs refused to economize on any of the 'Advocates.' It considered their service to the church worth even this big cost." The whole question is one of point of view. We feel that the business side of THE SPIRIT OF MISSIONS is its side of least importance. We feel that THE SPIRIT OF MISSIONS is privileged to be the message bearer to the whole Church of the advance which the Church is making throughout the world. At the same time we wish to emphasize as much as possible the fact that this report should be of sufficient interest to be a successful business enterprise.

# ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID  
THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-three missionary districts in the United States and possessions, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba, and in the Canal Zone; in thirty-eight dioceses, including missions to the Indians and to the negroes; to pay the salaries of thirty-two bishops, and stipends to about 2,584 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1, 1915, to August 1, 1916.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1915, to October 1st, 1916	Amount received from September 1st, 1915, to August 1st, 1916	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1915, to October 1st, 1916	Amount received from September 1st, 1915, to August 1st, 1916
<b>PROVINCE I</b>			<b>PROVINCE IV</b>		
Connecticut .....	\$57,254	\$49,326.06	Alabama .....	\$7,629	\$3,176.08
Maine .....	4,989	2,840.06	Atlanta .....	5,675	3,687.46
Massachusetts .....	81,891	64,407.80	East Carolina .....	3,896	7,880.08
New Hampshire.....	6,567	4,190.13	Florida .....	5,028	3,167.38
Rhode Island .....	23,239	22,184.15	Georgia .....	4,636	2,348.46
Vermont .....	4,462	3,799.75	Kentucky .....	8,426	5,399.89
W. Massachusetts...	15,617	12,379.82	Lexington .....	2,561	2,284.45
			Louisiana .....	8,587	4,790.99
	\$194,019	\$159,127.77	Mississippi .....	5,622	3,480.38
			North Carolina .....	6,954	6,668.73
<b>PROVINCE II</b>			South Carolina .....	8,820	8,944.62
Albany .....	\$27,201	\$16,253.55	Tennessee .....	7,510	4,363.21
Central New York...	24,577	14,388.93	Asheville .....	2,683	2,074.89
Long Island .....	65,210	24,920.65	Southern Florida ..	2,194	2,104.22
Newark .....	44,770	38,106.66		\$80,221	\$60,370.84
New Jersey .....	31,765	21,415.29			
New York .....	282,507	177,374.89			
W. New York.....	29,709	19,801.36			
Porto Rico .....	268	419.64			
	\$506,007	\$312,680.97			
<b>PROVINCE III</b>			<b>PROVINCE V</b>		
Bethlehem .....	\$20,438	\$16,088.66	Chicago .....	\$47,252	\$21,688.25
Delaware .....	5,180	5,136.33	Fond du Lac.....	3,824	2,193.99
Easton .....	2,764	2,042.73	Indianapolis .....	4,681	3,350.77
Erie .....	6,880	4,065.86	Marquette .....	2,490	1,779.53
Harrisburg .....	11,464	7,037.78	Michigan .....	16,888	15,108.13
Maryland .....	34,828	23,936.85	Michigan City .....	2,458	1,399.94
Pennsylvania .....	148,737	140,713.75	Milwaukee .....	11,077	4,526.92
Pittsburgh .....	25,433	20,852.96	Ohio .....	25,278	14,939.80
Southern Virginia...	18,663	14,251.56	Quincy .....	2,635	1,670.00
Virginia .....	15,112	17,698.53	Southern Ohio .....	15,698	10,426.56
Washington .....	23,750	18,423.88	Springfield .....	3,114	1,458.88
W. Virginia .....	6,822	6,447.22	W. Michigan .....	6,888	3,570.29
	\$320,071	\$276,696.11		\$142,283	\$72,113.66



DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1915, to October 1st, 1916	Amount received from September 1st, 1915, to August 1st, 1916	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1915, to October 1st, 1916	Amount received from September 1st, 1915, to August 1st, 1916
PROVINCE VI			PROVINCE VIII		
Colorado .....	\$9,198	\$3,052.91	California .....	\$13,756	\$5,423.44
Duluth .....	3,404	2,095.63	Los Angeles .....	\$15,045	7,012.52
Iowa .....	8,570	2,978.83	Olympia .....	5,176	2,049.10
Minnesota .....	16,772	6,959.51	Oregon .....	4,087	1,755.20
Montana .....	5,022	4,493.93	Sacramento .....	2,492	1,424.89
Nebraska .....	4,124	2,747.06	Alaska .....	1,007	791.48
North Dakota .....	2,166	1,975.99	Arizona .....	1,139	921.07
South Dakota .....	3,463	2,965.88	Eastern Oregon .....	706	367.86
Western Colorado .....	664	514.09	Honolulu .....	2,011	2,524.52
Western Nebraska .....	1,452	1,324.69	Idaho .....	2,094	1,989.94
Wyoming .....	2,158	1,478.62	Nevada .....	765	928.11
	\$56,993	\$30,587.14	San Joaquin .....	1,227	1,085.99
			Spokane .....	2,420	1,062.06
			Philippines .....	484	216.57
			Utah .....	1,002	738.99
				\$53,411	\$28,291.74
PROVINCE VII			Anking .....	\$194	\$22.24
Arkansas .....	\$3,514	\$2,063.82	Brazil .....	242	341.64
Dallas .....	3,330	1,984.28	Canal Zone .....	194	428.67
Kansas .....	4,640	2,254.73	Cuba .....	814	889.95
Missouri .....	13,362	10,132.29	Haiti .....	..	5.00
Texas .....	6,496	4,890.68	Hankow .....	242	338.57
West Missouri .....	4,929	2,588.12	Kyoto .....	155	168.50
West Texas .....	2,403	2,146.82	Liberia .....	406	548.64
Eastern Oklahoma .....	1,216	1,167.75	Mexico .....	406	132.25
New Mexico .....	1,068	1,249.23	Shanghai .....	242	240.26
North Texas .....	691	876.28	Tokyo .....	319	230.45
Oklahoma .....	1,158	962.27	European Chs. ....	1,624	521.39
Salina .....	853	659.29	Foreign Miscel. ....	..	18.92
	\$43,660	\$30,975.56		\$4,838	\$3,886.48
			Miscellaneous .....	.....	\$10,452.82
			Total .....	\$1,401,278	\$985,183.09

## OFFERINGS TO PAY APPROPRIATIONS

SOURCE	1916		1915		INCREASE	DECREASE
	TO AUGUST 1	TO AUGUST 1	TO AUGUST 1	TO AUGUST 1		
1. From Congregations .....	\$590,562.81	\$716,092.87	.....	.....	*\$125,530.06	
2. From Individuals .....	101,318.84	155,387.71	.....	.....	*54,068.87	
3. From Sunday-schools .....	184,474.18	181,594.21	\$2,879.97	.....	.....	
4. From Woman's Auxiliary .....	108,827.26	135,955.05	.....	.....	*27,127.79	
5. From Interest .....	150,722.60	97,645.26	53,077.34	.....	.....	
6. Miscellaneous Items .....	6,568.43	35,681.54	.....	.....	29,113.11	
Total .....	\$1,142,474.12	\$1,322,356.64	.....	.....	.....	
7. Woman's Auxiliary United Offering .....	66,000.00	66,000.00	.....	.....	.....	
Total .....	\$1,208,474.12	\$1,388,356.64	.....	.....	Net decrease *\$179,882.52	

\*Last year to August 1st we had received for the "Emergency Fund" \$267,202.74. This year for the "One Day's Income Fund" we have received \$65,555.66, a difference of \$201,647.08. This accounts for all but about \$2,200 of the decrease in offerings from Congregations, Individuals, and the Woman's Auxiliary, less increase from Sunday-schools.

## APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1915, TO OCTOBER 1ST, 1916

Amount Needed for the Year

To pay appropriations as made to date for the work at home and abroad .....	\$1,637,809.00
Total receipts to date applicable on appropriations .....	1,208,474.12
Amount needed before September 30, 1916 .....	\$429,334.88

# A LIST OF LEAFLETS

Leaflets noted herein may be had from the Literature Department, 281 Fourth Avenue. Order by department and number. Asterisks mark recent publications. For the quarterly leaflets of the Church Prayer League, address Holy Cross House, West Park, Ulster Co., N. Y.

- |                                   |  |  |   |
|-----------------------------------|--|--|---|
| <b>Devotional</b>                 |  | <b>Mexico</b>  |   |
| 50                                | Prayers for Missions.  | M. 3   | A Year in Mexico.   |
| 51                                | A Litany for Missions.   | <b>Negroes</b>   |   |
| 52                                | Mid-Day Intercessions for Missions.                            | 700  | The Church Among the Negroes.   |
| 54                                | Mid-Day Prayer Card.   | <b>The Philippines</b>   |   |
| <b>Alaska</b>                     |  | 407  | The Cross, The Flag and The Church.                                       |
| 800                               | The Borderland of the Pole.                                    | J.M. 1   | From Head-Axe to Scalpel.   |
| <b>Brazil</b>                     |  | <b>United States</b>   |   |
| 1400                              | Our Farthest South.  | M. 4   | A Year in South Dakota.   |
| <b>Canal Zone</b>                 |  | M. 5   | A Year in New Mexico.   |
| M. 1                              | The Canal Zone.  | <b>The Forward Movement</b>  |   |
| <b>China</b>                      |  | A complete set of Forward Movement leaflets will be sent on application. |   |
| 200                               | The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.) | <b>One Day's Income Fund</b>   |   |
| 202                               | Investments in China.  | 983  | The One Day's Income Fund.  |
| 205                               | We Have It! (St. Mary's Hall.)                                 | 986  | *Duty and Opportunity in 1916.  |
| 210                               | Developing Chinese Womanhood. (Report of St. Mary's Hall.)     | <b>Educational Department</b>  |   |
| 247                               | Practical Ideals in Medical Missions, 5c.                      | Information: 5c. each; 25, \$1.20; 50, \$2.25; 100, \$4.00.              |   |
| 268                               | A Year at Boone University.                                    | 3053   | Catalogue of Publications.  |
| 271                               | A Year at St. John's University, Shanghai.                     | 3071   | The Library of the Church Missions House.                                 |
| 272                               | St. John's University, Shanghai.                               | <b>The Sunday-school</b>   |   |
| M. 6                              | At the Close of Day.   | 1  | Ten Missionary Stories That Every Young Churchman Should Know. 10c.       |
| M. 7                              | A Summer Day in a Chinese Dispensary.                          | 2  | A Litany for Children.  |
| <b>Cuba, Porto Rico and Haiti</b> |  | 5  | Two Experiments with the Lenten Offering.                                 |
| 500                               | In the Greater Antilles.                                       | <b>Miscellaneous</b>   |   |
| <b>Honolulu</b>                   |  | The Missionary Story of the General Convention.                          |   |
| 1007                              | The Cross Roads of the Pacific.                                | 900  | The Church's Mission at Home and Abroad. Bishop Lloyd.                    |
| <b>Indians</b>                    |  | 912  | Four Definitions.   |
| 600                               | The First Americans.   | 913  | Concerning "Specials."  |
| <b>Japan</b>                      |  | 914  | The Board of Missions and Special Gifts.                                  |
| 300                               | The Nippon Sei Ko Kwai. (Holy Catholic Church in Japan.)       | 941  | How Can I Give to a Particular Object, and Yet Give to the Apportionment? |
| 301                               | What Shall the Future Be? (St. Agnes' School, Kyoto.)          | 944  | Women in the Mission Field.   |
| 302                               | Five Reasons for St. Paul's University, Tokyo.                 | 946  | How to Volunteer.   |
| 326                               | How to Win Japan and Where to Begin.                           | 956  | The Why and How of the Missionary Budget.                                 |
| 327                               | "Help Wanted." (St. Margaret's School, Tokyo.)                 | 969  | The Church and the World.   |
| <b>Liberia</b>                    |  | 970  | Why Believe in Foreign Missions?  |
| 100                               | Our Foothold in Africa.  | 978  | At Home.  |
|                                   |  | 979  | Abroad.   |
|                                   |  | 980  | Everywhere.   |

## THE WOMAN'S AUXILIARY

- |                        |  |                              |  |
|------------------------|--|------------------------------|--|
| W.A. 1.                | A Message from the Triennial.                              | W.A. 113.                    | Helps for United Offering Treasurers.                            |
| W.A. 2.                | To Treasurers.   | W.A. 114.                    | Important Reminders.   |
| W.A. 4.                | Collects for Daily Use.                                    | <b>The Junior Department</b> |  |
| W.A. 8.                | The Power of the Weak.                                     | W.A. 200.                    | The Junior Collect.  |
| W.A. 10.               | Prehistoric Days.  | W.A. 201.                    | What the Junior Department Is.                                   |
| W.A. 13.               | How Can I Help?  | W.A. 202.                    | One Army—Two Departments.  |
| W.A. 14.               | Why Should I Be a Member?                                  | W.A. 203.                    | Membership Card, 1c. each.                                       |
| W.A. 16.               | A Bit of History, 5c. each.                                | W.A. 205.                    | Section II. How the J. D. Helps.                                 |
| W.A. 20.               | Hand Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred. | W.A. 206.                    | The Junion Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred. |
| W.A. 21.               | A War Message.   | W.A. 250.                    | Section II. The United Offering.                                 |
| W.A. 22.               | Borrowed Suggestions.                                      | W.A. 251.                    | Section III. The United Offering of 1916.                        |
| <b>United Offering</b> |  | W.A. 252.                    | Someone's Opportunity.   |
| W.A. 100.              | Resolution and Prayer Card.                                | <b>The Little Helpers</b>    |  |
| W.A. 103.              | Who Gave It?   | W.A. 300.                    | The Origin of the L. H.  |
| W.A. 103.              | Verses: "The Little Blue Box."                             | W.A. 301.                    | The L. H.: Directions.   |
| W.A. 104.              | *Our United Offering Missionaries Again.                   | W.A. 302.                    | L. H.'s Prayers.   |
| W.A. 105.              | The Mighty Cent.   | W.A. 303.                    | Membership Cards, 1c. each.                                      |
| W.A. 107.              | The Churchwoman's Offering of Romance.                     | W.A. 304.                    | Letter to Leaders for 1915-1916.                                 |
| W.A. 111.              | An Ideal.  | W.A. 310.                    | Letter to Members for 1915-1916.                                 |
| W.A. 112.              | A United Offering Reminder.                                |                              |  |

# THE WOMAN'S AUXILIARY

## TO THE BOARD OF MISSIONS

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### THE TRIENNIAL

IT is our earnest wish to mark the Triennial of 1916 as especially a time for the study and practice of prayer.

It will be opened with a Quiet Hour on Tuesday, October 10, from 4.30 to 5.30 p. m., at St. Peter's Church, Lindell Boulevard and Spring Avenue. This Quiet Hour will be open to all our women, who are earnestly asked to avail themselves of this privilege and so attune themselves to the spirit of the coming days.

On the morning of this day, at ten o'clock, the Headquarters of the Woman's Auxiliary will be open for registration to all visitors to the Triennial. These Headquarters are at Sheldon Memorial Hall, 3646 Washington Avenue, and the meetings and work of the Woman's Auxiliary will be carried on there, unless otherwise specified. On registration, any one of the five chosen representatives of the diocesan branches, who has ordered it in advance, and not already received it, may obtain her badge, price ten cents. She may also receive her official card which she should keep throughout the Triennial as her voucher on special occasions. Membership badges at the same price will be furnished other members of the Auxiliary on request.

On Wednesday, the 11th, at 2.30 p. m., the first business session of the Auxiliary representatives will be held. At this time the roll will be called, our guests from England and Canada presented, cards for the United Offering Service will be given to those entitled to them and who have not already received them on registration, and vouchers of additional contributions to the

United Offering received at the Church Missions House during the last three years will be given out. Rules of order will be adopted, reports from the Secretary and Associate Secretary presented and committees appointed to receive and report upon them and on resolutions offered by the diocesan representatives. At the close of this session, those who wish to enroll in the study classes will meet Miss Lindley for that purpose.

On Thursday, October 12, the Corporate Communion of the Woman's Auxiliary will be celebrated in Christ Church Cathedral, Thirteenth and Locust Streets, the Presiding Bishop being the celebrant. At this Service the United Offering will be made. This Service is open to all members, but, according to a resolution adopted in 1913, seats will be reserved, up to 7.50 a. m., for the diocesan representatives and for diocesan custodians of the United Offering who may be present and not included in this representation. Hour of service, 8 a. m.

On the afternoon of this day, at 2.30, a mass meeting will be held at the Odeon, North Grand Avenue. To this meeting all women interested are most cordially invited.

Friday, the 13th, is Missionary Day at the General Convention, and it is hoped that the members of the Woman's Auxiliary will largely attend. On this account there will be no meetings after the study classes. The first session of the classes begins on this day, from 9.30 to 10.45 a. m.

On Saturday, October 14, from 9.30 to 10.45 Study Classes; 10.55 to 11.35, addresses from English and Canadian guests; 11.35 to 12, Intercessions;



12 to 1 p. m., Introduction of Missionaries and Missionary Talks.

Monday, October 16, 10 a. m., Business Session, with a second session in the afternoon.

Tuesday, the 17th, 9.30 to 10.45, Study Classes; 10.55 to 11.35, Missionary Talks; 11.35 to 12, Intercessions; 12 to 1, Conference.

On the 18th, 19th, 20th and 21st, Study Classes, Missionary Talks, Intercessions and Conferences will occupy the same hours. On Saturday the 21st, the Study Classes hold their last session.

On Thursday the 19th, at 8 p. m., eight drawing-room meetings will be held simultaneously. At each of these three speakers may be expected,—two Missionary Bishops and a layman or woman.

Monday, October 23, at 9.30 a. m., a business session will be held, to be closed with Intercessions.

On Tuesday the 24th, at 7.30 a. m., there will be a Corporate Communion; from 9.45 to 10.45, closing talks, and from 11 to 12 a Quiet Hour. The place of service and Quiet Hour will be announced later.

We hope to receive by September 10, from every branch which has not

already sent it in, the list of representatives and alternates.

N. B.—It should be understood that all Churchwomen are welcome to the Triennial of the Woman's Auxiliary, although the five chosen representatives from each branch only can take part in the business sessions, October 11, 16, and 23. These meetings will be held, however, in a hall which has a gallery accommodating 270 persons, and which will be opened, as far as its capacity allows, to any interested members.

The five representatives will also have special places assigned them at the United Offering service in order to ensure a representation of the entire Woman's Auxiliary at this service.

An office at headquarters has been provided for the use of the Secretary and Associate Secretary of the Woman's Auxiliary, and the Secretary expects to occupy it each morning during the hour of study classes, in order to give any help within her power.

Folders giving a map of St. Louis, lists of hotels and places of meeting and other information, may be obtained from Miss Triplett, 1416 Third National Bank Building, St. Louis, Mo.

## MISSION STUDY IN ST. LOUIS

Since the educational work of the Woman's Auxiliary is under the care of Miss Tillotson members of the Auxiliary would naturally look to her for information on plans for study at St. Louis, and they will learn with much regret that she has had to take a rest from her work. In her absence Miss Lindley will act in her place, and in close connection with her. The following embody Miss Tillotson's plans for the Triennial.

**S**OME day some one must tell the story of mission study in the Woman's Auxiliary, for it is a thrilling tale. We have come to the place where no Institute or Conference is even thought of, minus study classes, the Educational Secretary is one of the most important officers of the Woman's Auxiliary, and we actually have a language of study classes!

Results can be ascertained to some degree, but by no means completely. There are happenings in the life of the Church and of individuals, which are results of study classes but are not always traced to them, and with the Triennial drawing near we naturally ask what is to be done there to help the campaign of missionary education. Shall we have mission study classes

again? Is it not possible that they are not needed at the time of the Triennial when every one is so busy? There are so many opportunities for training at summer conferences, winter institutes and normal classes at almost all times of the year. But when the question was put to a few leaders the answer was that we must not miss the chance for training given at a Convention—"So many people come who cannot get the training in any other place." So we have decided to make mission study one of the best things of the days at St. Louis. We cannot have quite as many classes as in New York, and we are anxious to grade the work rather more than we did at that Triennial. This, then, is the plan:

There will be fifteen classes in all,—one a conference class led by Dr. Gray where educational problems and plans will be discussed. This is open to diocesan Educational Secretaries who have been through normal classes and have had a good deal of experience. There will be five normal classes on Latin America, using Dr. Gray's book "The New World"; three normal classes on "Prayer." *These classes are open to all who will use the training; that is, they are "normal,"—they plan to train their members in the leading of study classes.* Besides these normal classes there will be one class on Latin America, using "The New World," emphasizing *subject*; one

class on Prayer, emphasizing *subject*. *These two classes are to be open to all as far as space permits.* Then there will be four classes for Junior leaders, divided as follows: One for leaders of children from five to nine; two for leaders of children from ten to sixteen; one for leaders of young people from seventeen to twenty.

It will be seen that there are only two classes open for all. This is not intended to discourage membership, but simply because the real reason for having classes at such a time is that leaders may be trained. Registration for these classes may be made at any time by sending your name to Miss Lindley, at the Missions House, but there will also be opportunities for registration in St. Louis, on Tuesday, October 10, at 2.30, and at the close of the business meeting for representatives on Wednesday, October 11, when a brief explanation of these plans will be made. Registration, by person or letter, can also be made up to 1 p. m. on Thursday.

It will be noticed that only two subjects are to be taught, one the new course on Latin America, the other the course on Prayer, used last winter in a number of places with splendid results. The leaders are some of the most successful of our Educational Secretaries, and it will be a great privilege to be in their classes.

## HAVE WE AN EXCUSE?

THE August SPIRIT OF MISSIONS reports the Woman's Auxiliary \$25,771.98 behind-hand on its year's gifts for General Missions up to July 1.

The Treasurer of the fund for the new St. Mary's Hall, Shanghai, writes they lack \$2,000.00 still of what was hoped for from us.

Read and ponder these messages from Europe and Canada. Have we a

worthy excuse to offer? What can we do before our missionary year shall close?

We are noting week by week gifts from Church people in the United States to the relief of sufferers in Europe.

There has just come to the United States from Europe a gift full of interest and significance. Miss Masson, a niece of Mrs. Hill, was long asso-

ciated with our pioneer missionaries, Dr. and Mrs. Hill, in their work in Athens, and continues there to this present time. On July 5 she writes:

"You will find enclosed a cheque on Brown Brothers for \$26.00, my mite for the United Offering. I meant to have sent it sooner, but the blockade cut off postal communications. This has just been taken off, and as there will be a French liner touching at Athens in a day or two, I send it to the post that I may not miss the opportunity.

"Ever since 1913 I have made it a point to put away a little every month for the United Offering. If I had not done this I am afraid I should have but little to send. There has been so much distress here amongst the families of the reserve and the refugees from Asia Minor, to say nothing of the calls for the war sufferers and the great increase of price in provisions, I should not have been able to give to the United Offering if I had left it till now. I hope you may receive it safely.

"I sent our Lenten Offering for missions soon after Easter.

"We are having intense heat. At the Observatory they say it is many years since the thermometer was so high; added to this there is a great scarcity of water. There was little rain this year, and many of the sources have gone dry."

Earlier in the season came a letter from an officer of the Woman's Auxiliary to the Missionary Society of the Church of England in Canada, who wrote:

Here we are naturally so engrossed with the war that great fears were felt lest our work for missions would suffer—but that fear was quite unfounded—all pledges met and good balances over.

Toronto is a great camp—20,000 soldiers here and battalions leaving weekly for the front.

Besides all our work for Red Cross, etc., we are now very busy helping recruiting and registering women to undertake work that will release men to go to the front.

I am sure it must be difficult for you in a neutral country to realize all this and what it stands for. Indeed, sometimes when I find myself on a platform at a recruiting meeting, putting the matter before the women who do not understand and realize, I feel as if it is all a nightmare, and that I will wake up to find the peaceful country that I have lived in all my life, 354,000 of our men are either in France or in training. Every church is hung with the flags of the Allies. Every church has its framed honor roll. St. Anne's is over 300 names long.

Such letters as these call on the Churchwomen in the United States, however warm their sympathy, however eager their helpfulness for those who suffer through this sad war, not to fail in their obligation and privilege towards the advance of Christ's Kingdom upon earth. Will not the members of the Woman's Auxiliary see that there is no falling behind in their gifts for General Missions, no lack in their United Offering?

## A LAST MESSAGE

We print this month extracts from a paper prepared by Miss Sallie Stuart and read by her on the occasion of her twenty-fifth anniversary as head of the Virginia Branch. Accident and illness were disabling her, but on November 3, 1915, she was brought in her invalid chair to the meeting in old Christ Church, Alexandria, where she spoke her parting words. On Friday, August 11, 1916, her body was brought to the same familiar place for burial.

Miss Stuart was a unique personality in the Woman's Auxiliary. Her office as Secretary of the Christ Church Parish Branch antedated the choice of the first Secretary of the Auxiliary. She was a well-known and well-loved figure among us, far beyond the limits of her diocese and in the farthest mission fields of the Church, and these words from her last message to the Virginia Branch will have interest and incentive to us who are her friends.

**I** FEEL that our presence here will teach us a lesson we need to learn with each generation. "To cherish our Past for the sake of our Future," keeping in mind and heart the divine command: "Thou shalt re-

member all the way which the Lord thy God led thee these forty years." Like Israel of old we must remind ourselves of the beginnings, that in the years of the future, when we, who have been your leaders, have left you,



you may be able to hand on to your children's children the knowledge that has been a source of inspiration to you.

\* \* \*

Our saintly grandmothers taught their children the spirit of the Christ, that they might win the kingdom for Him; and this old church has its own missionary history, apart from, and long before there was a Board of Missions. Here holy women had been praying, studying and giving to missions at home and abroad. If time permitted, how we would delight to recall the names of those colonial workers! The Lees, the Fairfaxes, Herberts, Washingtons, Custises, and others long since gathered home! The old records were lost, or destroyed, during the Civil War; but I can recall from my own childhood the interest aroused by stories of the Red Man's country, and of China, Japan, and Africa, where our own Virginia men were at work.

\* \* \*

When the enthusiastic and zealous rector of Old Christ Church, the Rev. Randolph H. McKim, caught the vision of what could be accomplished by the change proposed by the Board of Missions, the formation of the Women's Auxiliary, he at once decided to adopt the idea, calling together the women of his congregation on the second Monday in November, 1871.

\* \* \*

In 1890 Bishop Whittle requested me to unite your parish branches into a diocesan branch. A missionary meeting was called by the Norfolk Branch of the Woman's Auxiliary to the Board of Missions, and held in the chapel of St. Paul's Church, June 18, 1890.

\* \* \*

I cast my vote for the organization and was elected its secretary, with Miss Louie Taylor (now Mrs. John D. Letcher), of Norfolk, as my associate secretary.

In 1892 the annual meeting was in Danville, where the Diocese was divided, leaving Virginia with seventeen branches out of forty-three, and also giving Miss Taylor to Southern Virginia. There was no break in the work, only the heart-break; and we still cling to Southern Virginia as our twin sister among the Diocesan Branches.

\* \* \*

Since these divisions a Junior Auxiliary has been formed and the little children have been gathered into bands of Little Helpers.

\* \* \*

The seventeen original Branches of the Woman's Auxiliary have increased to eighty-seven; and this year we are welcoming among the women fifteen circles of grown up Juniors, known as Section B, who have been trained to take their full share of the work and responsibilities of the Woman's Auxiliary.

My task is ending. As I have reminded you of the work that we have done together, I have found this Church peopled with forms that have long since vanished; and I remember the beautiful words of the late Dr. Philip Slaughter in his Centennial Address in old Christ Church in 1873:

\* \* \*

It may be that the spirit sphere  
Surrounds us like an atmosphere;  
That guardian angels us enclose,  
Defending us against our foes;  
Could we unseal our leaden ears,  
We'd hear the music of the spheres.  
Now let these walls with anthems ring,  
The organ peal, the minstrel sing,  
And priest and people join in chorus  
With blessed saints that hover o'er us.

THE committee on the new St. Mary's Hall, Shanghai, reports that with \$2,000 more to add to the gifts and promises made the amount will be complete. This work was begun at the Triennial of 1913. Who will finish it before the Triennial of 1916?

## THE RESPONSE FROM ANVIK

Our readers who mourned with Dr. and Mrs. Chapman over the condition of the mission buildings at Anvik, will be glad to see these letters from them, written after the good news of a cheering response had come.

*From the Rev. Dr. Chapman,  
June 26, 1916*

I PRESUME that you can imagine our feelings when the joyful news began to arrive, about two weeks ago. As it happened, I was in Nulato on the 10th, having taken a poor fellow there to have his arm amputated. Dr. Lamb and his mother are serving there under the Bureau of Education and are establishing a fine reputation. Mrs. Lamb is originally from St. John's, Detroit, and an enthusiastic missionary. She told me that Deaconess Mills had been there, and had told them that the Archdeacon had \$4,000 for Anvik. When I reached home, two days later, the news had got down by mail, and they thought they had a surprise for me. The last letter is from the Bishop, telling of \$1,000 for an infirmary. The uplift—the feeling that the friends at home can do so much about it—is very great.

I had a party out for logs at once, and the first raft of one hundred and seventy-five has already come in. One hundred and twenty-five more are bargained for. The sawmill is busy, and everybody is rejoicing in the prospect of work, for the fur and wood have not made good returns this year, and times have been hard. I am very fortunate in having a competent foreman and a capital engineer. All our machinery is in first-rate running condition, and we should be able to report good progress before the season closes, should nothing unforeseen prevent. Rock for foundations is abundant a few yards from the building site, and I expect to put down solid walls instead of putting the logs into the ground—the principal cause of our buildings getting into a condition so unsatisfactory. We shall make our own

shingles, and I hope to put up a building that will satisfy the eye as well as meet our requirements in other ways.

By great good fortune, the fine "Standard" engine which was given us for a launch in the Jubilee year, was installed this spring, and it greatly facilitates our work. It has great power in towing, and is speedy enough since it enables us to get up the Yukon in steamboat time. When the launch is housed in and we have time to name it, it is to be called "The Gannet." A "gannet," as you may have learned from Mr. Hornaday, is a kind of pelican.

However strong your imagination is, you cannot feel as I do, the relief that comes from the prospect of turning our backs upon the decay that was creeping over everything, and being able to contemplate a good prospect of permanence. I have felt it as a matter of personal disgrace that after so many years spent here, I might die and leave so many marks of inefficiency instead of the buildings that I felt I was capable of erecting, had not the need of haste and attention to economy obliged me to build as I have done. It is such a delightful theme that I should like to continue to write about it, but think of a letter as long as I *could* write! Let us all give thanks, for we feel that hearts are warm and that God is good.

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*From Mrs. Chapman, July 14:*

Your letter of April 27th reached me on June 10th.

I was quite aghast when I found that you had given a copy of my letter to the Archdeacon. I had written to the Bishop quite as frankly, and he replied that I was perfectly right in everything that I had said, and unhap-

pily had just cause. I had said nothing that he himself would not have said. Then he said that I would do the right thing when I spoke out to the Church public as I had done to him. Some one must do it. He wished that I would, and to "go to it!"

So you see I had the Bishop's permission to write as I did. He told me to write to every Auxiliary! I don't know how I can do that. It nearly breaks my heart to visit some of those country parishes, as I did with Mr. Chapman while I was at home, and to see some of those women who are no better clothed than I am and no better fed,—to see them open their mite boxes and give their \$3.58 and their \$5.84, which I know was gathered with more self-sacrifice than I ever put out myself. *There are more heroines at home than there are in the mission fields.* Please tell them so for me.

The hoped-for buildings should be framed together, with the transverse section joining them, logs for the superstructure, upon a concrete foundation; and the construction will be more satisfactory if all is carried up at once, the logs being dovetailed. Mr. Chapman is at work on the plans. One hundred and seventy logs are already in the yard, and a competent man is engaged as engineer at the sawmill. The two men who have the three hundred logs are out for them. Two thousand feet of lumber are already sawed, and of course there is much material in the house that may be used again, flooring, windows, doors, etc.

The telegram announcing the gift was sent from New York immediately upon its receipt, but it did not reach us until the 10th of June, and then Mr. Chapman was gone up the river in the launch with Mr. McConnell, to Nulato, to take an injured man to the hospital there. They made the two hundred miles in thirty-three hours. He heard the news of the gift there. All the up-river people knew it before we did! He let the contract for the

logs the day after he reached home, and engaged the engineer. There are other men who are very glad to get work.

Mrs. Browning and Mrs. Soule were here last Saturday, the 8th. They were on one of the large boats, the "Susie," which had three or four barges in tow, and her captain refused to bring her into the Anvik! We had so counted on our friends being comfortably landed at the mission that it took us some minutes to realize that the captain had no such intention. So Mr. Chapman brought the launch around and we went down. We were so disappointed to think that they might not set foot on the mission premises or see the church after all, that Mr. Chapman gained the captain's permission for a three-quarters hour wait. From the point where the steamboat landed to the mission is a rough, three-quarters mile walk over the stones of the Yukon bank, for this is the season of highwater and the good sandy beach is covered. So they clambered into the launch, and they will tell you all their impressions.

Mr. Chapman had had the outer boards of the foundation of the church taken away, and some earth dug away, so that workmen can get at the foundations. The ladies saw the place to which Mr. Chapman wishes the church moved. He intends to move it bodily, nearly intact, though of course to be put upon better foundations, so it will still be the church of the first United Offering. I have a feeling that the ladies who remember and were interested in that first United Offering and the church, will try to meet the expense of repair. It can hardly be undertaken this year, for the other building will have to be *rushed*.

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What has been sent is not yet sufficient for all repairs and rebuilding. More contributions will still be welcome.—EDITOR'S NOTE.



## THE JUNIOR PAGE

### FROM THE JUNIOR DEPARTMENT OF THE DIOCESE OF ALBANY

*Mrs. J. S. Conover, 18 Union Street, Schenectady, N. Y., President;*  
*Miss M. A. Swits, Cohoes, N. Y., Secretary*

IN the diocese of Albany the connection of the Woman's Auxiliary with its Junior Department is very close. Our principal aim in planning the new constitution was to emphasize the unity of the Woman's Auxiliary and its Junior Department and to make every leader and every member realize her responsibility and share in the work. The two secretaries each keep a card catalogue of all the branches in the diocese, which is proving very useful and convenient.

The problem of retaining the interest and work of the girls who have outgrown their Junior days has been successfully met in St. George's parish, Schenectady.

Instead of asking the girls to join the existing branch of the Woman's Auxiliary in the parish, we formed a separate branch for them, calling it Section B of the Woman's Auxiliary (although any other name could be given to it). The same person is president of both branches, but each has its own secretary and treasurer. Section B meets twice a month, as when the girls were Juniors, but the pledges and boxes are reported through the Woman's Auxiliary. There is perfect harmony existing between the two branches. Through Lent each branch meets weekly, but separately, for a mission study class, the same leader taking both classes and using the same course for each.

St. John's, Cohoes. The parish branch of the Woman's Auxiliary, whose weekly sewing meetings are combined with programme meetings, has an annual custom of inviting the officers of its Junior Department to

take charge of the programme part of one meeting. Papers are read by the children and the little chaplain closes the meeting with prayer.

Holy Cross, Troy. A United Offering box is on the table at every meeting, and each Junior, in her birthday month, puts into it as many pennies as she is years old. The leader explains and talks about the United Offering, and as the girls grow older they ask for personal boxes. In Section II ten questions from the missionary catechism are taught at each meeting; when most of the children know twenty or thirty of these, a regular "spell down" is held and the one who can stand up longest is allowed to wear the Junior pin for a month. One of the older girls hopes to enter the Philadelphia Training School for Deaconesses next year.

St. Andrew's, Albany. The motto of this branch is "To give light to them that sit in darkness," and the emblem is a lighted candle. Each meeting is opened with a hymn, and one or two collects. Then one of the girls lights the candle, which has previously been placed on the table, all saying as she does so.

"Within our hearts love's candle light,

Dear Lord, we pray,

And help us keep it burning bright

From day to day.

Our candle burns itself away

With steady glow;

So may we give ourselves each day,

Thy light to show."

Then the Junior collect is said and the business meeting follows, closed with an office, led by one of the girls.

# MISSIONARY DISTRICTS AND THEIR BISHOPS

## I. AT HOME

ALASKA: Rt. Rev. Dr. Peter T. Rowe.  
ARIZONA: Rt. Rev. Dr. Julius W. Atwood.  
ASHEVILLE: Rt. Rev. Dr. Junius M. Horner.  
EASTERN OKLAHOMA: Rt. Rev. Dr. Theodore P. Thurston.  
EASTERN OREGON: Rt. Rev. Dr. Robert L. Paddock.  
HONOLULU: Rt. Rev. Dr. Henry B. Restarick.  
IDAHO: Rt. Rev. Dr. James B. Funsten.  
NEVADA: Rt. Rev. Dr. George C. Hunting.  
NEW MEXICO: Rt. Rev. Dr. Frederick B. Howden.  
NORTH DAKOTA: Rt. Rev. Dr. J. Poyntz Tyler.  
NORTH TEXAS: Rt. Rev. Dr. Edward A. Temple.  
OKLAHOMA: Rt. Rev. Dr. Francis K. Brooke.  
PORTO RICO: Rt. Rev. Dr. Charles B. Colmore.  
PHILIPPINE ISLANDS: Rt. Rev. Dr. Charles H. Brent.  
SALINA: Rt. Rev. Dr. Sheldon M. Griswold.  
SAN JOAQUIN: Rt. Rev. Dr. Louis Childs Sanford.  
SOUTH DAKOTA:  
SOUTHERN FLORIDA: Rt. Rev. Dr. Cameron Mann.  
SPOKANE: Rt. Rev. Dr. Herman Page.  
UTAH: Rt. Rev. Dr. Paul Jones.  
WESTERN COLORADO:  
WESTERN NEBRASKA: Rt. Rev. Dr. George A. Beecher.  
WYOMING: Rt. Rev. Dr. Nathaniel S. Thomas.

Though not a missionary district, the Panama Canal Zone has been placed under the care of the Rt. Rev. Dr. A. W. Knight.

## II. ABROAD

ANKING: Rt. Rev. Dr. D. Trumbull Huntington.  
BRAZIL: Rt. Rev. Dr. Lucien L. Kinsolving.  
CUBA: Rt. Rev. Dr. Hiram R. Hulse.  
HANKOW: Rt. Rev. Dr. Logan H. Roots.  
HAITI: Rt. Rev. Dr. Charles B. Colmore, in charge.  
KYOTO: Rt. Rev. Dr. H. St. George Tucker.  
LIBERIA: Rt. Rev. Dr. Samuel D. Ferguson.  
MEXICO: Rt. Rev. Dr. Henry D. Aves.  
SHANGHAI: Rt. Rev. Dr. Frederick R. Graves.  
TOKYO: Rt. Rev. Dr. John McKim.

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Subscriptions will be discontinued unless renewed. Upon the wrapper with each address is a note of the time when subscription expires. Changes are made on the fifteenth of each month. For subscriptions received later, changes appear the following month.

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Published by the Domestic and Foreign Missionary Society,  
281 Fourth Avenue, New York City.

Entered at the Post Office, in New York, as second-class matter.

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